

Manual of Doctrine:

O R, A

Second ESSAY

To bring into the Form of

QUESTION and ANSWER

As well the *Unbelievers*

Fundamental Doctrines, as ^{the} other
Scripture-Knowledge, of the *Prote-*
stant Congregations who for 300 Years
past have been call'd *The Brethren.*

(Reserving a Liberty to alter and amend again, what at
any Time shall be found needful.)

Written in *High-Dutch*, by the Author of
the first Essay; and now translated into *English.*

With an

INTRODUCTION.

L O N D O N:

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INTRODUCTION.



S the most natural and sufficient Introduction to this little Treatise, we will premise a Translation of some Advertisements, Letters, &c. which did relate to it in the Original.

The Dedication of the first Essay or Edition.

To the most serene, most mighty and most noble **KINGS, PRINCES, STATES and LORDS**, under whose Majesties, Highnesses, and Graces, the Evangelical Congregations of the *Brethren*, for these many Years, have led a quiet and peaceable Life in all Godliness and Honesty: This Testimony of their Doctrine is with all Submission confidently tendered; and the said favoured little *Sinner-Congregation*, is recommended to Their continued Clemency, Justice and fatherly Care; by the Bishop now going to the *Heathen Colonies*, to abide there,

DAVID NITSCHMAN, Moravian;

*Proface, to the Elders and Teachers of
our Church.*

THAT little Church, which (like many others since of the *Walloon, Haydock, French, English and Dutch Colonies and Settlements*, belonging to the two Protestant Professions) has lived now for some hundreds of Years in an undisturbed and unconfined Liberty of Conscience in foreign Countries, and under a kind Government of those Lords and Magistrates to whom Providence has led their little Flocks; might in all probability have had a longer Enjoyment of that particular Indulgence, which had been granted them for whole Ages, as well publicly as in private, under the *Romish* Religion, which is in their native Country, if our dear Fathers had kept the old Plan unmoveably, and had not out of the common Principle, that the Cross was more glorified *per angustam faciem Ecclesiae quam per angustam*, by a stately than by a poor and mean Face of the Church, meddled and been involved with such Kind of Men in their own Countries, who want to change the Toleration of their Magistrates into a Sort of Right and Joint dominion. Which Mind notwithstanding is reckoned in our Church a fundamental Error. For, if they persecute you in this City, says our great Teacher of his Church, *flee ye into another; for I say unto you, ye shall not have gone over the Cities of Israel till the Son of Man be come.* Words which he properly spoke to his 12 Apostles, but which have been approved by an Experience of more than 1700 Years. What Sort of a Lord over the whole Earth would He be if He could not make

Room for his People? But, whether the Soil be so or so, whether it be ours or another's, takes not up the Consideration of a Witness.

Now because we are quite free from one Part of the Care of the Church, viz. how to support ourselves every where, and need to appeal to our Head: therefore the other Care, for pure Doctrine and holy Discipline, is the more indispensable.

And what our Forefathers in the 16th and 17th Century, had to do, partly to keep the Brethren of the Unity from the Name and Manner of the *Unitarian*, who lived so near them; partly to remain in an inoffensive Communion with this or another Preacher of the *Augustan* Confession: The like we have had to do since the Year 1722, on the one Side in contending against Fanaticism, and on the other, the same, what later, in painfully contending with some Preachers of the *Calvinist* Church.

For as to those who profess with us the *Augsburg* Confession, the Disputes from that Quarter we have not scrupled to number among gross Calumnies, and among such Sins of which the Authors, if they do not repent now, yet on their Death-bed, or before the Judgment-seat of God, they will partly be heartily ashamed of them; partly remember them with Fear and Trembling.

We have had the good Success to preserve our People from Fanaticism, which surprizingly strove to get among them; and we have been enabled also to explain ourselves to our old Confederates the *Calvinists* heartily and solidly, as often as they gave us the Hearing; and we hope likewise that the same will be done by this little Book, which contains the Plan of our Doctrine, as it has been for these many Years unalter-

ably held among us, wherein nothing will be found
contrary either to the old Confessions of our Fathers,
or the later distinct Declaration to his Majesty the
King of Sweden.

Reverend and dear Brethren, we thought it meet
to send you this little Book, once more, being now a
second Essay to set forth our Doctrine, both in funda-
mental and other Matters; and to leave it to you,
whether you think it proper to lay it for a good Foun-
dation here and there, and to communicate it to the
examination of other Souls which are under your Care,
as it has been read hitherto in several of our Congre-
gations not without a Blessing; and to give us an Ac-
count (as you did when it was printed the first Time)
what you have found which ought to be altered or
amended, or what others have advertised you of. The
last Time, one of your ordained Overseers, who hav-
ing served you for five Years, went according to the
Will of the Lord to fix himself for a Constancy in the
West-Indies, to be nearer at Hand for the Work of the
Lord in those Countries, recommended himself to the
Intercession and faithful Fellowship of you all: And
now in like Manner, the Writer of this little Book
begs of you the same loving Remembrance before the
Lamb.

And before we conclude, we beseech you, dear Bre-
thren, to join with us in Union of the Spirit, in that
which we desire of our Shepherd at the End of this
little Book.

*The Overseers or Bishops of
the Congregations of the Brethren.*

A Letter

A Letter of the late Bishop of the Mor-
ravian, Daniel Ernst Jablonsky,
to the Author.

Right Reverend worthy Sir,
and dearest Brother,

TO hear any Thing of your Welfare gives me
always an Occasion of great Joy and Pleasure;
whether it comes immediately from your own
dear Hands, or is conveyed thro' other good Friends.
This last unhealthy Winter I have been, thro' many
infirmities, which aged People are liable to, so dis-
abled and hindered, that I have been glad to have
Strength to discharge the Duties of my Function, tho'
to the Neglect of the Offices of Friendship and Cour-
tesy. But let God do his Pleasure; every Thing of
Right should be left to him.

Before I received your last agreeable Account, wrote
by your own dear Hand, I had a very acceptable Let-
ter from our Right Reverend D. Nischman, which
I answered the 30th of July. He acquainted me with
his intended Voyage to *America*, wherein I wished
him much Blessing and Success, as I always shall con-
tinue to wish and to pray to our Saviour most fervently
for the same. I have no Hopes of seeing him again
in this Life, who being in my 80th year, may say
with St. Paul, *I die daily*. But this is no such great
Matter, since I have firm Hopes that I shall see again
this dear Man with other faithful Witnesses of Jesus
in the Life to come.

Yours of July 26th has especially caused me great
Joy, because it contained so much good News of the

Kingdom of Jesus Christ. The same dear Letter brought with it two printed Pieces, one of which (because it spoke of personal Matters, which for the most part I was not acquainted with) did not make so great an Impression upon me, as the other, namely the Essay of a *Manual of Doctrine*. It is very well, that the Doctrine of the *Brethren*, the Parts of which have been hitherto scattered here and there, is thus compendiously collected together, that the impartial World may see as it were in one View, what is their Belief and Practice. And the Method, that the Answers are made in Scripture Words, is likewise very good, and not liable to so much Contradiction. ——— It is, and will continue to be a useful and pleasant Compendium of Christian Doctrine, which constantly refers its Reader to the Scriptures, as the Fountain of all wholesome Knowledge.

May the gracious Lord give his Blessing to it, that it may do good to very many. To His Protection I faithfully recommend you, and am

Right Reverend Sir,

Your faithful Servant,

and most devoted Well-wisher.

Berlin.

D. E. JABLONSKY.

Aug. 23, 1740.

P. S. If it might please you to send one Copy of this little Book to the Right Rev. *Sitkovius* in Poland, I would take all possible Care of it, if it should come to my Hands.

intended to be printed by the Manual of Doctrine
sent to the printer or to the printer of the little Catechism of
Lithuania

Advertisement of the Author to the first
ESSAY

Nothing has gone more against me, than to publish in form a *probanse*, in a precise Form, that which I and other Teachers of the Protestant Congregations of the *Brethren*, have hitherto taught. If our Posterity should not have our whole Mind, and can't perhaps so chearfully as we

allow
— They Learners are, and little know; it may happen that they will make of this Book, a Symbol or Creed, and perplex honest People, who entertain the same Sentiments with them, but perhaps cannot think that the Words in this Book do express the same: Which in the well-known private Symbolical Disputes, is commonly the proper Reason, (especially when People have the same Heart) why they cannot so easily say *Quia* as *Quatenus*.

But notwithstanding, the Deception of so many thousand innocent Souls, caused by Men's unconscientious and bold Assertions, as if we taught this or another Error; and which cannot be remedied by a most sincere, most plain, and most conscientious No; hath at last determined us to let every one know, that hitherto we have always taught the same which is here laid down, at least nothing different, and that all of which we are accused to the contrary, is directly what is called in the Catechism, *bearing false Witness against one's Neighbour*.

We are not inclined, by this Manual of Doctrine, either to disparage or abolish the little Catechism of
Luther

Luther in our Congregations; for there has been no book yet published (wherein there is one Word more or less than the Scripture Text itself) which could be compared with that.

Neither will we pretend to comprehend in this little Book, all that one ought to know, much less in such Order as needs no Emendation. But as we find the Scriptures simply before us, when we read them with our People, so we have reduced them into Questions. For do we not seek for Texts suitable to our Thoughts, but take our Thoughts from the Texts we read; and if any one convinces us, that in the Hebrew, Greek, or German it does not stand so, the same has changed our Thoughts about that Text, tho' the Matter may yet be true in another Text; but if it stand no where, we don't think upon it at all any more. This is our *Methodus sentendi*, Way of Thinking.

Whether now our Doctrine will be found pure, evangelical, and conformable to the primitive, the Book itself will shew. In perusing of which, we desire our beloved Readers, not to be informed so much by our Questions, as by the Text of Scripture which makes the Answer: For if so be that we have at any time asked more, than is to be found in the cited Place of Scripture, the Proof is not to be extended farther than the Answer goes.

After the Errata, in the first Edition, it was observed. That whereas the Church of the Brethren freely confesses, that none of them as yet understands the Revelations, tho' they find them clear and plain in every Place which is proper for the Heart: Accordingly we likewise have given no other Connexion of those Texts which are towards the End of the Book, but what arises from writing them down

Word

(19)

Word for Word out of the Bible; which has been done for this Reason, because every Reader is forbid by a terrible Curse to leave out or to add any Thing in the *Revelations*.

And herewith we recommend our beloved Reader heartily to the Lord, for his good Use of this little Book.

A particular Declaration of the Elders and Deacons, concerning the Moravian little Book of Doctrine.

IT is well done, that the Congregation of the *Brethren*, so called, (which is a purchased Inheritance of our Lord Jesus Christ) has given out in the most simple and sincere Manner, a Profession of that Knowledge of the Truth of the Gospel in which she has been nursed up; to the End, that her foundation may be examined by such as blame her for many Irregularities, and Deviations from the Word of God, but by no Means that it should be considered as a new Explication of the Scripture, or as a particular System.

It is now ten Years since we have declared, that the simple Reason why we compose a particular Church, is no other than this, That we are descended from the ancient Stock of the old *Bobemian* and *Moravian Brethren*, who 60 Years before the *Reformation*, have been a little evangelical Church, and so remained without Infringement till that Time; retaining in a good Order their own particular ecclesiastical Discipline, their own Bishops, Elders and Deacons.

We (the *Moravians*) found ourselves in Circumstances almost as important as those of the *Bobemians*, but quite different from them.

The

The *Calvinists* had nothing at all to object against their Confession of Faith; so that in the last Century they resigned themselves with all their Forms to our Bishop and Church in *Poland*, and from that Time became one Congregation with them. The *Lutherans* began to do the like, but at the Instigation of a certain Body of Divines they fell off again.

How equitable the *Lutherans* first Attempt was, We soon had Occasion to perceive; for upon our late leaving of *Moravia*, we happened to meet with some *Lutheran* Ministers, and found their Manner of Doctrine quite agreeable to the Gospel.

Some of us, who had the Doctrine of Election more in their Head than in their Heart, learnt to understand the Bounds of it better, when they themselves were converted and had received Grace: And Dr. *Luther's* Preface to the *Romans* proved itself true.

The *Calvinist* Brethren in *Poland*, must needs have found our Church there good *Calvinists*. Concerning us, our *Lutheran* Teachers found us good *Lutherans*; Which they might do the easier, since in that District where *Hernuth* lies, no other Conformity of Doctrine is required, but to the Confession of *Augsburg*.

Our eldest Bishop *Jablonsky*, in his Letter to Mr. *Maudslayi* wrote 1731, has given such a pretty Explanation of this Matter, as affords a Key to the whole. "There is, says he, at *Hernuth* a little Church
"scarcely known in the World, where both Sorts of
"Protestants, avoiding all useless Contentions, are
"joined together in such a Unity, that they evident-
"ly shew themselves to be true Followers of them
"who once attempted that well-known Union at
"Sandomir in *Poland*."

'Tis true, we were told, That, according to the Principles of the Protestant Religion, a Conformity of Doctrine required also a Conformity of Discipline. But when we observed, that the Practice of this Position could not well take Place, in respect to the *Lutheran Church*; in the Year 1729, we had a general Consultation before the Lord, how far we should condescend upon this Occasion, and again in what Respects we ought not to give way.

This gave Occasion to that Instrument which was made in the Year 1729, before public Notaries and Witnesses, and which was chiefly regarded at the Time of the Royal Commissions in the Years 1732 and 1736. The Substance of which Instrument is as follows:

" That in no Religion whatsoever, we acknowledge
 " any for Brethren, unless (after having fallen off from
 " the baptismal Grace) they be washed thro' the
 " sprinkling of the Blood of Christ, and thoroughly
 " changed, persevering in Sanctification of the Spirit.
 " That we don't allow any manifest Church of Christ,
 " but such, *wherein the Word of God is sincerely and*
 " *purely preached, and where the People also holily as*
 " *the Children of God live according to it.*" (Luth. Cat.)

This Plan was good, not only for our Sake, but also for many thousand Souls, who since the Reformation, had departed from the outward Ordinances; whose Edification we could thereby promote, and obviate so many Prejudices, that at least they would lend an Ear to us, when we proposed to them the Truth unto Salvation.

In case we should meet with Opposition and Hindrance in this our Design, we left ourselves to the Protection of the Lord; but had still weighty Reasons, to go on in our Church-order; tho' rather under the Scheme

of particular Bishops, than under the Name and Right of a particular Church.

We had the Examples of the French and Walloon Congregations before us, who have it thus in Holland, England, in the Northern Countries, in the Imperial Towns, in Brandenburg, &c. And the Reason taken from their different Language, is without sufficient Ground; since the *Lutheran*, *Kandak*, *Lithuanians*, *Cassubers*, *Courlanders*, *Ruthlanders*, *Letlanders* and *Finnlanders*, are also under Consistories whose Language they do not understand.

The Good-will of many out of the chief Professions, viz. *Lutherans*, *Calvinists*, and the Episcopal Church of England, was soon to be observed, in public and private Writings and Actions, as well of *Lutheran* Theological Faculties, Royal Upper-Consistories, Commissions, and Bodies of Clergy, as of several superior and inferior *Calvinist* Magistrates, of Divines in Brandenburg, in the Empire, in Switzerland, Holland, and particularly of the late and present Lords Archbishops of Canterbury: Who all agreed, That the *Moravian* Church at *Hernbuck*, because her Doctrine was simple and agreeable to the Scripture, should be left to her particular ancient Church-order undisturbed.

But then in regard to others, we met with such uncommon Opposition, as perhaps has not been heard of in any Age of the Church: Some pertinaciously affirming, that this or that Member or Teacher of our Church was erroneous in his Doctrine; while others again were very busy, either directly or indirectly, either by good Words or by Authority, to rob us of the Treasure of our ancient Discipline: so that for several Years we were taken up with resisting both of these contrary Motions.

From

From hence it was, that one of our Teachers has declared the *Reason of his Hope*, not only in divers Conferences, but also in Writings, and particularly in a Letter to the King of Sweden, published at an Imperial Diet at *Rastatt*.

But further, the great Insecurity our Brethren here and there found themselves in; in that it seemed as it were to depend only on the Pleasure of this or that Magistrate or Minister, what in little or great Things, they would grant us out of Good-will, or else take from us; what they would grant and allow us in small Matters, and again in Matters of the utmost Consequence deprive us of; (as once in particular, a famous Body of Divines, for the keeping up our *Moravian Discipline*, offer'd to allow us the holy Kiss at the Lord's Supper, when at the same Time they would take away from us the Examination of the Communicants;) this Insecurity at last did but too clearly appear. We therefore judg'd ourselves under an Obligation, to maintain our ancient Discipline throughout. Or at least, to keep it in such a Condition, that on the one Hand, those of our *Calvinist* or *Lutheran* Fellow-members, who either as yet thought themselves with their Church-order secure in the Communion and Hands of some of those respective Persuasions; or even by Reason, that the Born-members of one or the other Profession made up the Majority among us, out of Equity chose to remain under those Liturgies; that these might not only not be confounded, but rather established and confirmed by us: And on the other Hand, that others, who could not entertain such Expectations, or who from the Beginning had made another Sort of Compact; or such who out of divers Sects, had faithfully received into their Bosom many *Stray Sheep* re-

turned to the Shepherd of their Souls: might for their Part, continue in their apostolical Freedom, and ancient Church-privileges.

And this is the Reason why the Succession of Bishops (which perhaps on our Side, had not the Danger occurred to us so soon and so clearly as it did, might otherwise inconsiderately have been intermitted) has been perpetuated so by Consecrations, in February 1735, and in March 1737, (and this last Time with the Foreknowledge of his Majesty the then King of *Prussia*, who both voluntarily and earnestly concerned himself in the Affair) and lastly in 1740 and 1741, when before the Departure of two of our Bishops to foreign Parts, others were consecrated by them in a simple and apostolical Manner.

But tho' the Bishops are, in respect of the whole, and for keeping our apostolical Rights, as it were Leaders of the Church, and in respect to our outward situation, the directing Labourers; yet in the Congregations, they are only Fellow-elders chosen for certain Actions, as for instance, for Holy Ordination, &c. and except in these Cases, have a Claim to no other Authority: Neither does that, which has been allowed perhaps to such or such, on account of their being approved particular Servants of the Lord, belong properly to this Office, since in the Apostle's View it coincides with the Office of an Elder: So that whom Grace commendeth most in the Congregations, he is the most valuable.

This now is so — and, Why we are a Church? And what Sort of a Church we are? will always clear up itself, wherever it is enquired into in a legal Way. But our doctrinal Principles are to be read in this *Mas-
sachusetts Manual of Doctrine*.

We

We do not think that the Simplicity or Shortness will offend. The Doctrines are laid down in such a Way, that not only all simple Souls amongst Us can understand the Meaning, but also all others that read them, may easily take our Sense.

The Repetition of the same Text, is not so much used in this Book for the inculcating of the Matter, since it is not wrote for that End, but rather to shew What is, and How it is inculcated upon us, in Scripture.

If a Doctrine is proved by more than one Text, it is done either for Explanation, where the Demonstration did not seem sufficiently clear, or out of the Fullness of a moved Heart, which can never express itself enough: But where there is but one Proof, it is certainly done on Purpose; for it is a divine Character of Truth, to be expressed briefly but undeniably, or at least so that a hundred Arguments shall prove no more than this one.

All Truths which may be of general Use, are set down in as unaffected and orderly a Manner, as could possibly be. If there occurs a Truth by the Way, which might be thought not fundamental, it has been occasioned by the Connexion it has with one or other Text of Scripture; or, it has been done out of Sincerity, that none who have heard something of the Sentiments of this or that Brother, might think as if we with-held, or kept any thing secret. But it is very possible, that the most of our Brethren and Sisters, have had no Thought at all of such like Matters, or at least not concluded any Thing about them: We cannot all prophesy; perhaps we are entirely destitute of that Gift, but yet we are contented.

But our doctrinal of Doctrine The

The peculiar Point in all our Congregations, is, To cleave to our Mediator, who is the Lamb, and not hinder Him when He will declare any Thing of the Heart of his Father to us, but gladly give Place to the Operations of his Holy Spirit. We know not where else to fly, but to Him and His Wounds. We have no higher Degree; the Knowledge of Him appears to us a Sea of Perfections, and his Love, which in the Mystery of his *Atonement* has the most beautiful Aspect, and which all the Saints in Heaven will never have admired enough, or cease singing of it, is our eternal Theme.

If we are accused of a certain Coldness and Indifference to all other Knowledge, which may be thought beyond or above this, we own the Accusation to be true.

Largely to justify this our Mind, would perhaps signify little. We'll say no more but this; *At present we know in Part, but then we shall know even as we are known.* This shall be hereafter: Here we will believe on Him, and of Him we will be searched, led and blessed.

We shall daily see that we ought to love Him more; and tho' it should be much better with us than it is now, (which indeed is His Promise) yet we shall not only want Words to express our Hopes, but it will be also very difficult even to conceive so much.

Thro' His Blood and Death, we remain Sinners reconciled to Him, Witnesses of His Merits before all the World, and poor Fellow-members of all that love Him on the whole Face of the Earth.

*The Elders and Deacons of the Church
which is called The Brethren.*

Introduction

Introduction of the Author to this second
ESSAY.

THE first Essay was designed to shew our Mind in all Things before the whole World, but not to give *τοπον μαθησις*, a Standard of Doctrine. Therefore I wrote it out of the Fulness of my Heart without much Meditation, that the Mind of the Church, which indeed is contained in the Questions, might appear the clearer. Our Meaning is still the same; and tho' the Text P. 102 is left out this Time, (since we learn more and more to be cautious in alledging Texts of Scripture) yet our Mind was expressed very well before, *viz.* That we find our Saviour every where in the Bible; and we have no Objection against his standing every where, since we neither can nor desire to see any Thing else before him. The Reason why we now leave out this and such like Texts, is because we have enough that are unexceptionable, and therefore will readily rid the unbelieving World of such which might be capable of another Sense.

Therefore you will find no Alteration in our Doctrine itself, but only in the Form wherein it is propounded.

As for the rest, some Answers still remain which do not properly prove, but only afford good and blessed Expressions in such Places, where there is no Dispute about the Matter itself; which either immediately in the same Place, or in some other is sufficiently demonstrated: And to distinguish such Places, or where a Text is merely for Edification and not Demonstration, the Reference is commonly left out, or put in a Parenthesis.

When

When I perused the Questions last, I observed that they were not always well enough adapted, and I considered how to correct them in many Places. But I found the Reason why they were so as they are, to be the great Attention I had to the Texts of Scripture; for the Questions arose to me from the Texts of Scripture, and when I perhaps happened to have a hundred in my Mind, all of which I would write down, I hastened to make short Questions between them, just to give the whole some Connexion, that I might not forget one of them.

This Reason seemed of Weight; and I feared running into the common Fault, where the Texts are looked out for the Question's Sake; and it made me choose rather to leave my Labour unpolished, that the Holy divine Scripture might retain its native Splendor and Emphasis, and every Reader's Eyes might immediately fall upon the Texts.

The Questions have Figures, not for sake of shewing their Number, but for the Conveniency of References between them.

The *Christians* I have so represented, as they might and ought to be; therefore from Q. 1304 I have made the Rules and Exhortations which are given them, their Attributes.

The *Dying* I would have joined with the last Things, but I find the Connexion in which it stands, more natural.

ERRATA.

Page 89, Line penult. read (*vid.* Q. 1173.) P. 251.
l. 5, read (*vid.* Q. 1660.) p. 229. l. 1. read *Luke* xii. 1.

HYMN.

O Jesu! Thee we bless:

Lamb! we our Thanks express!

Thee, as the great eternal Son,

All Things with deep Abasement own.

Angels, and all the Pow'rs above,

Whatever serves the Father's Love;

The Cherubim, and fi'ry Cloud

Of Seraphs, ever cry aloud,

Unspotted, martyr'd Lamb!

Bridegroom with Eyes of Flame!

Who left'st Thy Throne on high,

To assume Humanity;

Full of Thy glorious Pow'r Divine

The Earth and highest Heavens shine.

The Twelve, Thy chosen Friends confess,

Thy Prophets, and Thy Martyrs bless,

Together all their Voices raise,

And yield Thee loud and solemn Praise.

By the whole Church, where'er dispers'd,

On Earth Thy Praises are rehears'd.

The Four, who rest not Night or Day,

Of Thee have something still to say,

And of the high-enthroned Sire;

And Him that flames in sev'n-fold Fire *.

The Elders cast their Crowns away,

And willing Adoration pay.

O King of Glory, Christ the Lord,

Thou'rt God's own Son, th' eternal Word;

* Rev. iv. 5.

Yet

A H Y M N.

Yet to save Man, Thou didst not scorn
Of a mean Virgin to be born.
Death Thou hast wholly disposse's'd,
And with Thy Church the World hast blest.
At God's Right-hand Thou sittest Lord,
Co-equal, and alike ador'd.
To be the Judge Thou shalt appear,
And Quick and Dead Thy Voice shall hear.
We pray Thee, help Thy Servants, Lord,
Whom with Thy Blood Thou hast restor'd;
Let us with all Thy Saints above
Enjoy Thy everlasting Love.

Thy People save from Satan's Rage,
And bless Thy chosen Heritage.
Govern them here with watchful Eye,
In endless Glory lift them high!
Daily, O Lamb! our Voice we raise,
And tremblingly Thine Office praise,
" That Thou the sacred Book could'st take
" Worthy its seven Seals to break;
" That Thou vouchsafest to proclaim
" O'er us Thy Friends the hidden Name;
" And sealest us secure and free
" From Sin and earthly Misery;
" That we our Wedding-Garment view
" Kept by Thy Blood for ever new;
" That Thou abidest still the same,
" The Church's Temple, Light, and Lamb.

(I)

A

Manual of Doctrine:

O R, A N

ESSAY, &c.

1 *Quest.* **H**OW is it with you?
Ans. I live, *Gal. ii. 20.*

2 Q. Why?
A. Because Jesus lives. *John xiv. 19.*

3 Q. Do you live happy?

A. I serve the Lord with Gladness. *Pf.*

c. 2.

4 Q. And whence comes it that you are
always glad?

B

A. I

2 *A Manual of Doctrine.*

A. I know whom I have believed. 2
Tim. i. 12.

5 Q. Does *Faith* cause such Gladness?

A. The Just shall live by Faith. *Hab. ii.*
4. *Rom. i. 17. Gal. ii. 20.*

6 Q. What then is Faith?

A. Faith is the Substance of Things hoped for, the Evidence of Things not seen. *Heb. xi. 1.*

7 Q. On *whom* do you believe?

A. I believe on the Son of God. *John ix. 35. Acts viii. 37. Mat. xvi. 16.* The Author of eternal Salvation. *Heb. v. 9.*

8 Q. Who is that?

A. *Immanuel*, or (in *English*) God with us. *Mat. i. 23.* Our God. *Psf. cxv. 3.*

9 Q. And why Our?

A. Because he is also the Son of Man. *John v. 27. **

10 Q. Have you seen him?

A. Having not seen him, I love him; and tho' now I see him not, yet I believe in him. 1 *Pet. i. 8.*

11 Q. Are you sure you don't deceive yourself with your Faith?

* He is *ὁ Λόγος*, *Causa prima*, *John i. 1. seq. vid. Col. i. 16. Heb. iii. 4.*

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A. I rejoyce with Joy unspeakable, receiving the End of my Faith, even the Salvation of my Soul. 1 *Pet.* i. 8, 9.

12 Q. But would it not have been well to have seen him?

A. 'Tis true: Many Prophets and Kings have desired to see those Things which the Apostles saw, and have not seen them. *Luke* x. 24.

13 Q. Since you cannot see him, does Believing satisfy you?

A. Blessed are they that have not seen, and yet have believed. *John* xx. 29.

14 Q. Will you be pleased to tell me your whole Faith?

A. I am ready always to give an Answer to every Man that asketh me a Reason of the Hope that is in me. 1 *Pet.* iii. 15.

15 Q. Where then may one meet with your Faith?

A. In all the Scripture given by Inspiration of God. 2 *Tim.* iii. 16.

16 Q. And what Reason do you give, when you are to prove your Faith?

A. Thus it is written. *Mat.* iv. Thus I read. *Luke* x. 26.

17 Q. Since our Saviour refers us to the
B 2 *Scripture,*

Scripture, what Assurance can one have of the Truth of its Doctrine?

A. If any Man will do the Father's Will, he shall know of the Doctrine whether it be of God. *John vii. 17. vid. 1 John v. 9, 10.*

18 Q. In what Words is the holy Scripture of the *Old Testament* declared to be from God?

A. Knowing this first, (*saith St. Peter*) that no Prophecy of the Scripture is of any private Interpretation, for the Prophecy came not in old Time by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost. *2 Pet. i. 20, 21.*

19 Q. What is said of the godly Preaching in the *New Testament*?

A. That it is in Truth the Word of God. *1 Thess. ii. 13. vid. 1 Tim. i. 11. 1 John i. 1.*

20 Q. What Consequence may be drawn from thence?

A. That tho' an Angel from Heaven were to preach any other Gospel, he would be accursed. *Gal. i. 8.*

21 Q. How then doth it approve itself to the Heart?

A. It bringeth forth Fruit in them that believe. *Col. i. 6. 1 Th. ii. 13.*

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22 Q. What is there recorded in the holy Scripture?

A. The Mystery of Christ, which God hath revealed unto his holy Apostles and Prophets. *Eph. iii. 3, 4, 5.*

23 Q. So you will send me to the Scripture for every Thing I want to be informed of?

A. If thou knowest the holy Scriptures, they are able to make thee wise. *2 Tim. iii. 15*

24 Q. Unto what?

A. Unto Salvation, through Faith which is in Christ Jesus. *2 Tim. iii. 15.*

25 Q. Are they even sufficient for one who has made greater Progress?

A. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: That the Man of God may be perfect, thoroughly furnished unto all good Works. *2 Tim. iii. 16, 17.*

26 Q. Pray how has the Scripture been compiled?

A. The first Oracles of God were committed unto the Jews. *Rom. iii. 2.*

27 Q. Which are they?

A. They are the Law of Moses, the Prophets, and the Psalms. *Luke xxiv. 44.*

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28 Q. How did we come by the other Part?

A. It was delivered unto us by them which from the Beginning were Eye-witnesses and Ministers of the Word. *Luke i. 2.*

29 Q. What does all the first Part treat of?

A. Jesus saith, Of Me. *John v. 39. Luke xxiv. 44.*

30 Q. In what Respect chiefly?

A. The holy Spirit testified before-hand the Sufferings of Christ, and the Glory that should follow. *1 Pet. i. 11.*

31 Q. What then was all the old Worship?

A. Patterns of Things in the Heavens. *Heb. ix. 23.*

32 Q. What does the other Part of the holy Scripture say to us?

A. That Christ died for our Sins (according to the Scriptures;) and that he was buried, and that he rose again the third Day (according to the Scriptures.) *1 Cor. xv. 3, 4.*

33 Q. And the Old and New Testament, both together, what do they teach?

A. That through the Name of Jesus, whosoever believeth in him, shall receive Remission of Sins. *Acts x. 42, 43.*

34 Q. Why! you speak of nothing, but of the Lord Jesus?

A. We

A Manual of Doctrine.

7

A. We determine not to know any Thing (among us) save Jesus Christ, and him crucified. *1 Cor. ii. 2.*

35 Q. This then is your particular Religion?

A. He is our God, and we are the People of his Pasture, and the Sheep of his Hand. *Psf. xcv. 7.*

36 Q. But what Foundation have you for this?

A. It is He that hath made us, and not we ourselves; to be his People, and the Sheep of his Pasture. *Psf. c. 3.*

37 Q. But why do you talk of him so much to every Body?

A. He is God, and there is none else. He hath sworn by himself, the Word is gone out of his Mouth in Righteousness, and shall not return, that unto Me every Knee shall bow, every Tongue shall swear. *Isa. xlv. 22, 23.*

38 Q. How may one know that it was the Lord Jesus who said this?

A. Because at the Name of Jesus every Knee shall bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and every Tongue shall confess, that Jesus Christ is Lord, to the Glory of God the Father. *Phil. ii. 10, 11*

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39 Q. Is it very dangerous to understand these Words in *Isaiah* of any other?

A. Surely shall one say, In the Lord have I Righteousness and Strength; even to him shall Men come, and all that are incensed against him, shall be ashamed. *Isa.* xlv. 24.

40 Q. But how do you proceed among the unbelieving Nations?

A. We set up among them the Obedience of Faith in the Name of Jesus. *Rom.* i. 5.

41 Q. What do you say to them?

A. Believe on the Lord Jesus Christ, and you shall be saved. *Acts* xvi. 31.

42 Q. Must not one first tell them that there is a God?

A. That which may be known of God is manifest in them. *Rom.* i. 19.

43 Q. How so?

A. God hath shewed it unto them. *Ibid.*

44 Q. Have they also outward Opportunities whereby they may discover something of God?

A. The invisible Things of Him, from the Creation of the World, are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead. *Rom.* i. 20.

45 Q.

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45 Q. Can therefore no Heathen excuse himself on Account of Ignorance?

A. They are without Excuse; they knew God. Ver. 20, 21.

46 Q. How then did they fall into Idolatry?

A. Because they did not like to retain God in their Knowledge, God gave them over to a reprobate Mind. Ver. 28.

47 Q. But why was it that every thing turned out so foolish?

A. Because professing themselves to be wise, they became Fools. Rom. i. 22.

48 Q. Whence in general do all false Doctrines come?

A. This is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light. John iii. 19.

49 Q. Have then all Men an Opportunity of the Light?

A. The true Light lighteth every Man that cometh into the World. John i. 9.

50 Q. How has it happened, when People have feared God, but not known Jesus?

A. An Angel spake unto *Cornelius*: Send and call *Peter*, who, when he cometh, shall speak unto thee. Acts x. 32. *Philip* ran to a Chariot, and heard one read the Prophet

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Prophet *Esaia*s, and said, Understandest thou what thou readest? *Acts* viii. 30.

51 Q. What did they preach to such pious People?

A. The Gospel of Jesus. *Acts* viii. 35. *Eph.* x. 36.

52 Q. Has Jesus been also manifested to other Sort of People?

A. To the Woman of *Samaria*. *John* iv. To Publicans and Sinners. *Luke* xv.

53 Q. To Opposers also?

A. He said to *Saul*, I am Jesus whom thou persecutest. *Acts* ix. 1, 5.

54 Q. But why is the Knowledge of Christ so absolutely necessary?

A. Because whosoever abideth not in the Doctrine of Christ, hath not God, (or hath no God.) 2 *John* ver. 9.

And those that live without Christ, are without God (*ādest*, *Atheists*) in the World. *Eph.* ii. 12.

55 Q. What is meant then by the Word **GOD**?

A. Every House is builded by some Man, but he that built all Things is God. *Heb.* iii. 4.

56 Q. But how was the World made?

A. By the Word of the Lord were the
Heavens

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Heavens made : And all the Host of them by the Breath of his Mouth. *Pf.* xxxiii. 6.

57 Q. Who is this Lord ?

A. The King eternal, immortal, invisible, the only wise God. The God and Father of all, who is above all, and through all, and in all *Eph.* iv. 6.

58 Q. How does this *Word* of the Lord differ from the Bible ?

A. The Word was in the Beginning, and the Word was with God, and the Word was God. *John* i. 3. *Heb.* iv. 12. God over all, blessed for ever. *Rom* ix. 5.

59 Q. And who is the *Breath* (Spirit) of his Mouth ?

A. The Spirit is also Lord. *2 Cor.* iii. 17. 18. (*See Transl. in the Margin of the Bible.*) Not Man, but God. *Acts* v. 4. Therefore also that holy Thing, which was born of *Mary*, is called the Son of God. *Luke* i. 35

60 Q. How is the whole Godhead called ?

A. The Father, the Word, and the Holy Ghost. *John* v. 7. (*Vide Q. 86*)

61 Q. Have they a divided Dominion ?

A. Hear, O *Israel*, the Lord our God is one Lord. *Mark* xii. 29. To us there is but one God, the Father, of whom are all Things, and we in him ; and one Lord Jesus Christ,

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Christ, by whom are all Things, and we by him. 1 *Cor.* viii. 6.

62 Q. Who is the proper *Father* of all Things, Times and Creatures?

A. Unto us a Child is born, unto us a Son is given, who hath the Government upon his Shoulders; whose Name is called Wonderful, Counsellor, the mighty God, the everlasting Father, (or Father of Eternities) the Prince of Peace. *Isa.* ix. 6.

Unto the Son he saith, Thou Lord in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands. *Heb.* i. 8, 10.

All Things are made by him, and without him was not any Thing made that was made. *John* i. 3.

63 Q. Is this likewise said of the Father of Jesus Christ?

A. Jesus saith to his Disciples, that they are Children of his Father which is in Heaven.

And *Paul* saith, that the Father of our Lord Jesus Christ, is the Father of the whole Family in Heaven and Earth. *Eph.* iii. 14, 15

64 Q. How do the Scriptures call the Holy Ghost?

A. The Father, who chasteneth us, that we might be Partakers of his Holiness. *Heb.* xii. 10.

65 Q.

65 Q. But why is the Son as *Man* so peculiarly our *Lord*?

A. To this End, he both died, and rose, and revived, that he might be Lord both of the Dead and Living. *Rom. xiv. 9.*

66 Q. What is the *Godhead*?

A. Spirit. *John iv. 24.*

67 Q. And secondly?

A. Love. 1 *John iv. 16.*

68 Q. Where is God?

A. If I ascend up into Heaven, he is there; if I make my Bed in Hell, behold he is there. *Psf. cxxxix. 8.*

He is not far from every one of us. *Acts xvii. 27.*

69 Q. How must one speak of his Life?

A. He is, he was, and he is to come. *Ex. iii. 14. Rev. i. 4.*

70 Q. What can God do?

A. Whatsoever he pleases, in Heaven and in Earth, in the Seas and all deep Places. *Psf. cxxxv. 6.*

71 Q. How is he affected towards his Creatures?

A. The Lord is good to all: And his tender Mercies are over all his Works. *Psf. cxlv. 9.*

72 Q. What has he?

C

A:

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A. All Things are his Servants. *Pf. cxix. 91*

73 Q. How is it with his Word?

A. The Word of the Lord is right, and all his Works are done in Truth. *Psalms xxxiii. 4*

74 Q. And how all about him?

A. Holiness becometh his House for ever. *Psalms xciii. 5*

75 Q. How is he attended and served?

A. Thousand Thousands minister unto him, and ten thousand Times ten thousand stand before him. *Dan. vii. 10*

76 Q. How has God manifested himself?

A. Jesus saith, I came forth from the Father;—and I will pray the Father, and he shall give you another Comforter, even the Spirit. *John xiv. 16, 17. xvi. 28*

77 Q. This is indeed hard to comprehend?

A. O the Depth of the Riches, both of the Wisdom and Knowledge of God. *Rom. xi. 33*

78 Q. But no doubt it is easy to know that the Father is God?

A. O righteous Father! The World hath not known thee. *John xvii. 25*

79 Q. Is it also written that the World knows nothing of the Son?

A. Jesus saith, If ye had known me, ye should

should have known my Father also. *John*
xiv. 7

80 Q. Probably it is even so with regard
to the Holy Ghost?

A. The World cannot receive the Holy
Ghost, because it seeth him not, neither
knoweth him. ch. xiv. 17

81 Q. How are natural People generally
disposed towards a God?

A. The Fool hath said in his Heart, there
is no God. *Psalms* xiv. 1. (*Vide Q. 42.*)

82 Q. Is it a good Sign, when one knows
the Father of Christ?

A. *John* writes to those who have known
the Father, as unto Children. 1 *John* ii. 13

83 Q. Is it the same with the Knowledge
of the Son?

A. He that hath the Son, hath Life. ch.
v. 12

84 Q. Is the Holy Ghost also very near
to such?

A. He abideth with them for ever. *John*
xiv. 16

85 Q. Believers then have a peculiar
Fellowship with God?

A. Their Fellowship is with the Father,
and with his Son Jesus Christ:—And the

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Communion of the Holy Ghost is with them all. 1 *John* i. 3. 2 *Cor.* xiii. 14

86 Q. How hath our Saviour called the Godhead?

A. The Father, the Son, and the Holy Ghost. *Mat.* xxviii. 19

87 Q. Who is the **Father**?

A. He who is the Father of our Lord Jesus Christ. *Eph.* iii. 14

88 Q. Who are his Children?

A. The whole Family in Heaven and Earth. ver. 15

89 Q. What is the chiefest Honour of his Name?

A. That he is the God and Father of our Lord Jesus Christ. 1 *Pet.* i. 3. *John* xx. 17

90 Q. How is he worshipped?

A. All true Worshippers worship him in Spirit and in Truth. *John* iv. 23, 24.

91 Q. Who was the first that spoke any Thing plainly of God the Father to Mankind?

A. Jesus saith, I have manifested thy Name unto the Men which thou gavest me out of the World. *John* xvii. 6

92 Q. Of whom does the *Old Testament* ordinarily speak?

A. Of the LORD (*Jehovah.*) *Gen.* ii. 4. ch. iv. 26

93 Q. Who is this?

A. He that is Our Righteousness. *Jer.* xxiii. 6

94 Q. Who is our Righteousness?

A. Our Lord Jesus Christ. *1 Cor.* i. 30

95 Q. But did they of old Times also hint a Distinction?

A. *Agur* saith: What is his Name who hath establish'd all the Ends of the Earth, and what is his Son's Name? *Prov.* xxx. 4

96 Q. But who has unfolded it?

A. After God had at sundry Times, and in divers Manners spoken unto the Fathers, He hath in these last Days spoken unto us by his Son. *Heb.* i. 1, 2. He hath declared him. *John* i. 18

97 Q. What are we then to shew forth concerning God?

A. His Praises. (Virtues, Gr.) *1 Pet.* ii. 9

98 Q. How merciful is he?

A. He is the Father of Mercies, and the God of all Comfort. *2 Cor.* i. 3

99 Q. How glorious is he?

A. He is the Father of Glory. *Eph.* i. 17

100 Q. How full of Light is he?

A. In him is no Darkness at all. *1 John* i. 5

101 Q. What more?

A. He only hath Immortality. *1 Tim.* vi. 16

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A. He only hath Immortality. *1 Tim.* vi. 16

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102 Q. Where is he ?

A. He dwelleth in the Light which no Man can approach unto. *Ibid.*

103 Q. Does he see every Thing ?

A. There is no Creature that is not manifest in his Sight. *Heb. iv. 13*

104 Q. Does he know every Thing ?

A. No Thought can be with-holden from him. (*Job xlii. 2.*)

105 Q. What is his *Delight* ?

A. His beloved Son. *Mat. iii. 17*

106 Q. No doubt, He best knows Him ?

A. No Man knoweth the Father save the Son ; and no Man knoweth the Son but the Father. *Mat. xi. 27*

107 Q. Therefore he loves the Son ?

A. The Father loveth the Son. *John iii. 35*

108 Q. Doth he honour him ?

A. The Father, who is called God, it is even he that honoureth him. *John viii. 54*

109 Q. Hath he more than one Son ?

A. This is his only begotten Son. *John i. 18*

110 Q. And yet he hath not spared him ?

A. He hath delivered him up for us all. *Rom. viii. 32.*

111 Q. But did he leave him alone ?

A. The Father left him not alone. *John viii. 29*

112 Q. Did he know of every thing which befel the Son?

A. It was his predeterminate Counsel.
Acts ii. 23

113 Q. What Relation hath the Holy Ghost to the Father?

A. He proceedeth from the Father.
John xv. 26

114 Q. And how does the Father stand affected towards *Men*?

A. God hath commended his Love towards us. *Rom.* v. 8.

115 Q. Would he fain have People saved?

A. He would have all Men to be saved.
1 *Tim.* ii. 4

116 Q. Doth he act herein according to our Behaviour?

A. He calleth us not according to our Works, but according to his own Purpose and Grace. 2 *Tim.* i. 9

117 Q. Is he pleased then with the Immoralities of Men?

A. He is not a God that hath Pleasure in Wickedness. *Psalms* v. 4

118 Q. Is he nevertheless unwilling to condemn Men?

A. He sent not his Son into the World to condemn the World. *John* iii. 17

119 Q. How then doth he help this Matter?

A. He giveth them Repentance (another Mind) to the acknowledging of the Truth.

2 *Tim.* ii. 25

120 Q. What doth he afterwards?

A. He calleth them unto the Fellowship of his Son. 1 *Cor.* i. 9

121 Q. But if they do not come?

A. God doth not repent him of his Gifts and Callings. *Rom.* xi. 29

122 Q. But what does he with such People?

A. He endures them with much Long-suffering. ch. ix. 22

123 Q. But if even his Patience has no Effect upon them?

A. He lets them go. *Jer.* xv. 1. *Ezek.* xx. 39. *Pf.* lxxxix. 12

124 Q. Then to be sure he judges them according to their Deservings?

A. He judgeth no Man, but hath committed all Judgment unto the Son. *Job.* v. 22

125 Q. Might it not happen, that all should be condemned?

A. If it were possible, the very Elect would be deceived. *Mat.* xxiv. 24

126 Q. But is it not possible?

A.

A. The Father, which hath given them to the Son, is greater than all; and none is able to pluck them out of the Father's Hand. *John* x. 29

127 Q. So! are there Souls *given* to the Saviour by the Father?

A. Jesus saith: Thine they were, and thou gavest them me. *John* xvii. 6. *Isa.* liii. 10, 11, 12

128 Q. What doth the Son do with these?

A. He giveth eternal Life to as many as the Father hath given him. *John* xvii. 2

129 Q. And shall none of these be lost?

A. It is not the Will of our Father which is in Heaven, that one of these little ones should perish. *Mat.* xviii. 14

130 Q. What Instance is there of one's being lost?

A. The Son of Perdition: *John* xvii. 12

131 Q. Whither did he go?

A. To his own Place. *Acts* i. 25

132 Q. What did he lose?

A. His Bishoprick. *Acts* i. 20

133 Q. O that he had lost nothing else?

A. What is a Man profited if he shall gain the whole World, and lose his own Soul. *Mat.* xvi. 26

134 Q. How does our Saviour judge of his Fall?

A.

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A. It had been good for him if he had not been born. *Mat. xxvi. 24*

135 Q. How came he thus to fall?

A. As he loved Cursing, so it came unto him; as he delighted not in Blessing, so it remained far from him. *Pf. cix. 17*

136 Q. He then that will not leave our Saviour, is not forced to it?

A. Who shall separate us from the Love of Christ?—For I am perswaded that neither things present, nor things to come, shall be able to separate us from the Love of God which is in Christ Jesus our Lord. *Rom. viii. 35, 38, 39*

137 Q. How are *such* People preserved in the World?

A. An Angel hath the Seal of the living God, to seal them. *Rev. vii. 2*

138 Q. How do they appear in Heaven?

A. They have the Father's Name written in their Fore-heads. *Rev. xiv. 1*

139 Q. How are they called?

A. The first-born. *Heb. xii. 23*. The first Fruits unto God, and to the Lamb. *Rev. xiv. 4*

140 Q. Do these Titles however exclude *no one* from Salvation?

A. Our Saviour saith; *Isa. xlv. 22*. Look
unt

unto me, and be ye saved, all the Ends of the Earth.

141 Q. Are all Men in the World drawn to this?

A. Since Jesus is lifted up, he draweth All Men unto him. *John xii. 32*

The Grace of God that bringeth Salvation, hath appeared unto all Men. *Tit. ii. 11*

Yea, *Elibu* saith, Lo! all these things worketh God oftentimes with Man, to bring back his Soul from the Pit, to be enlightned with the Light of the Living. *Job xxxiii. 29, 30*

142 Q. But have the Elect something peculiar?

A. He is the Saviour of all Men, especially of those that believe. *1 Tim. iv. 10*

143 Q. What Description does our Saviour give of the first-born?

A. He calleth them that little Flock, whose Father's good Pleasure it is, to give them the Kingdom. *Luke xii. 32*

144 Q. Will a great Number of Souls, here and there, also be saved?

A. *John* beheld a great Multitude, which no Man could number, of all Nations and Tongues, standing before the Throne, and before the Lamb. *Rev. vii. 9. Mark xvi.*

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145 Q. How is it when People are drawn?

A. The Dead hear the Voice of the Son of God; and they that hear, live. *Job. v. 25*

146 Q. But does the Father know concerning all, whether they will believe or not?

A. The Son knew who they were that would not believe. The Father sheweth him all things. *John vi. 24. ch. v. 20*

147 Q. Hath the Father a Value for the Souls belonging to his Son?

A. The Father himself loveth them. *John xvi. 27*

148 Q. How doth he love Us?

A. Even as he loveth Jesus. *John xvii. 23*

149 Q. What besides this?

A. If any Man serve Jesus, him his Father honoureth. *John xii. 26*

150 Q. To whom do Believers ascribe every thing?

A. They know that all things whatsoever their Saviour hath, are of the Father. *John xvii. 7*

151 Q. Has the Father any thing which the Son hath not?

A. All things that the Father hath, are his. *John xvi. 15*

152 Q. Who keeps us in that which is good?

A.

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A. The Father keeps us through his own Name. *John xvii. 11*

153 Q. Who preserves us from Evil?

A. The Father keeps us from the Evil. *John xvii. 15. 2 Theff. iii. 3*

154 Q. Who sanctifies us?

A. He sanctifies us through his Truth. *John xvii. 17. Through the Sanctification of the Spirit. 1 Pet. i. 2*

155 Q. Who brings us to the Saviour?

A. No Man can come to him, except the Father draw him. *John vi. 44*

156 Q. Hath any one an exact Knowledge of the Godhead?

A. No Man hath seen God at any Time. *John i. 18*

157 Q. But how are we to express ourselves?

A. According as it is written. *Luke xxiv. 46. (1 Cor. i. 31.) Luke x. 26*

158 Q. Since none of us have either seen or heard the Father, who then can know him?

A. He to whom the Son will reveal him. *Luke x. 22*

159 Q. How is he to be seen?

A. In the Face of Jesus Christ. *2 Cor. iv. 6*
He that seeth the Son, seeth the Father. *John xiv. 9*

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160 Q. What is the Father's Commandment?

A. That we should believe on the Name of his Son Jesus Christ, and love one another. 1 *John* iii. 23

161 Q. How did He formerly act with Regard to future and present Grace?

A. The Gospel he promised afore. *Rom.* i. 2

162 Q. What beside?

A. He confirmed to *Abraham* the Covenant in Christ,—and gave the Inheritance to him. *Gal.* iii. 17, 18

163 Q. To any others also?

A. Unto all, and upon all them that believe. *Rom.* iii. 22

164 Q. Of what Advantage is *his* Grace to us?

A. If he be for us, who can be against us? *Rom.* viii. 31

165 Q. How, when we would do any Good?

A. Our Sufficiency is of him. 2 *Cor.* iii. 5

166 Q. When we would willingly persevere?

A. He stablisheth us. 2 *Cor.* i. 21

167 Q. When we would fain be sure?

A. He sealeth us. ver. 22

168 Q. When we are to be something in his Kingdom?

A. He anointeth us. ver. 21

169 Q. When we are to labour?

A. He putteth an earnest Care into our Hearts. ch. viii. 16

170 Q. When we are not able to discern whereto we are called?

A. He hath separated us from our Mother's Womb. *Gal.* i. 15

171 Q. As to what we want in general?

A. The Father blesteth us with all spiritual Blessings. *Eph.* i. 3

172 Q. When Thoughts and Reasonings come?

A. Then his Peace passeth all Understanding. *Phil.* iv. 7

173 Q. When we are in want on all Sides?

A. He is able, according to his Riches, to supply all our Need. ver. 19

174 Q. Who giveth us a Right to the Inheritance?

A. He maketh us meet to be Partakers of the Inheritance of the Saints in Light. *Col.* i. 12

175 Q. What ought to rule in our Hearts?

A. His Peace. ch. iii. 15

176 Q. Is it to any purpose to dissemble before him?

A. He tryeth the Hearts. 1 *Thess.* ii. 4

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177 Q. When any good Design comes into our Mind?

A. Then 'tis he worketh in us that which is well pleasing in his Sight. *Heb. xiii. 21*

178 Q. Does he concern himself in the daily Occasions of his People?

A. He directs even their Journeys. *1 Theff. iii. 11*

179 Q. And concerning our Sustenance?

A. He knoweth what things we have need of, before we ask him. *Mat. vi. 8*

180 Q. When we are to depart this Life?

A. He provideth for us an House eternal.

2 Cor. v. 1, 5

181 Q. And after we are departed?

A. He will thro' Jesus bring us with him. *1 Theff. iv. 14. Acts vii. 59, 60*

182 Q. What is of all others the highest Proof of his Love?

A. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish. *Job. iii. 16*

Behold what Manner of Love the Father hath bestowed upon us, that we should be called the Sons of God. *1 John iii. 1*

183 Q. How will he be called?

A. Our Father, which is in Heaven. *Mat. vi. 9*

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184 Q. What ought to be our first Desire?

A. That his Name may be hallowed. *v.* 9

185 Q. What are we farther to wish for?

A. That his Kingdom come. *ver.* 10

186 Q. How is his Will to be done by us?

A. As it is in Heaven. *ver.* 10

187 Q. Who giveth us our daily (*or, necessary*) Bread?

A. Our Father. *ver.* 11

188 Q. Who forgives us our Debts?

A. Our Father. *ver.* 12

189 (Q. But what if we do not willingly forgive?

A. If we forgive not Men their Trespases, neither will our Father forgive our Trespases. *ver.* 15.)

190 Q. Who is able to avert Temptations from us?

A. Our Father. *ver.* 13

191 Q. Who delivereth us from Evil?

A. Our Father. *Ibid*

192 Q. Who is the perfectest Example of walking with the *Father*?

A. The Son, in whom he is well pleased. *Mark* i. 11. *Isa.* xlii. 1

193 Q. How so?

A. He kept his Father's Commandments, and abode in his Love. *John* xv. 10

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194 Q. Where shall we see him ?

A. In his City, where his Throne is, there shall his Servants serve him, and see his Face. *Rev. xxii. 3, 4.*

195 Q. These are Matters indeed !

A. Jesus thanked the Father, the Lord of Heaven and Earth, because he hid these Things from the Wise and Prudent, and revealed them unto Babes. *Mat. xi. 25*

196 Q. Why does he so ?

A. The Father loveth them, because they love Jesus, and believe that he came out from God. *John xvi. 27. (vid. Q. 148.)*

197 Q. Who is said in Scripture to be equal with the Father ?

A. The **Son.**

198 Q. Where is it said ?

A. Jesus saith, I and the Father are One (*the same Thing.*) *John x. 30. See chap. xiv. 9, 11*

199 Q. Who gives us Information concerning the Son ?

A. God's greatest Witness is that which He hath borne of his Son. *John v. 37. 1 Cor. ii. 1*

200 Q. To what Purpose ?

A. That all Men should honour the Son, even as they honour the Father. *John v. 23*

201 Q. Is this no Diminution to the Father?

A. The Son is Lord, to the Glory of God the Father. *Phil. ii. 11*

202 Q. What is the Consequence, if one does not honour the Son even as he honours the Father?

A. He neither honoureth the Father. *John v. 23.* He is an *Atheist.* 2 *John v. 9*

203 Q. But how do we come to the Knowledge of him?

A. No Man can say, that Jesus is the Lord, but by the Holy Ghost. 1 *Cor. xii. 3*

204 Q. What kind of Duration does the Scripture attribute to the Son?

A. The same Yesterday, and to Day, and for ever. *Heb. xiii. 8*

205 Q. May it not be, that He also was created?

A. By him were all Things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers. *Col. i. 16*

206 Q. What, hath He created every thing without Exception?

A. Without him was not any thing made that was made. *John i. 3*

207 Q. Perhaps he was only for this Reason, that he might die for Men?

A. No Man took his Life from him: He had Power to lay it down, or not. *John x. 18. (vid. Q. 712.)*

208 Q. Was every thing created for his Sake?

A. All things were created for him. *Col. i. 16*

209 Q. Is he assisting also in the Preservation of all things?

A. By him all things consist. *Col. i. 17*

He upholds all things by the Word of his Power. *Heb. i. 3*

210 Q. Why is any one termed a Man?

A. Because he is in the Likeness, after the Image of Man. *Gen. v. 3*

211 Q. Why therefore is the Son of God termed God?

A. Because God is his Father, and he equal with God. *John v. 18*

212 Q. How is he equal with God?

A. He is the express Image of his Person, (*Substance or Being.*) The Image of the invisible God. *Heb. i. 3. Col. i. 15*

213 Q. In what Form was he from the Beginning?

A. He was in the Form of God. *Phil. ii. 6*

214 Q. Where was he? A.

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A. In the Beginning with God. *Job*. i. 1, 2

215 Q. How was he called?

A. The Word of God. *John* i. 1. *Rev.*

xix. 13 The Word of Life. 1 *John* i. 1

216 Q. Why, of Life?

A. In him was Life. *John* i. 4

217 Q. What Account have we of his divine *Actions* in the *Old Testament*?

A. The Lord rained Fire and Brimstone from the Lord out of Heaven. *Gen.* xix. 24

218 Q. Another Instance?

A. There wrestled a Man with *Jacob*, who said unto him, Thou hast Power with God, and with Men: And *Jacob* said, I have seen God Face to Face. *Gen.* xxxii. 24, 28, 30

219 Q. Proceed?

A. The Lord descended in the Cloud, and stood there with *Moses*, and proclaimed the Name of the Lord. *Ex.* xxxiv. 5

220 Q. What passed between him and *Joshua*?

A. *Joshua* beheld a Man which said, I am Captain of the Host of the Lord: And *Joshua* fell on his Face to the Earth, and did worship. And the Captain of the Lord's Host said unto *Joshua*, Loose thy Shoe from off thy Foot, for the Place whereon thou

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thou standest is holy: And *Joshua* did so. *Jos. v. 13, 14, 15. Exod. iii. 4, 5, 6. (See Rev. xix. 10. ch. xxii. 8, 9.)*

221 Q. *David*, it seems, concerned himself much with him?

A. He saith, I have set the Lord always before me. *Psf. xvi. 8*

222 Q. What saith he to all the Kings of the Earth?

A. Be wise now, therefore, O ye Kings; be instructed, ye Judges of the Earth! Kiss the Son, lest he be angry, and ye perish from the Way, when his Wrath is kindled but a little. *Psf. ii. 10, 12*

223 Q. And why this?

A. The Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord, and against his Anointed; saying, Let us break their Bands asunder, and cast away their Cords from us. *Psf. ii. 2, 3*

224 Q. Does this happen still?

A. They will not have this Man to reign over them. (*Luke xix. 14*)

225 Q. What Sort of Men do so?

A. Those that love not the Lord Jesus Christ. *1 Cor. xvi. 22*

226 Q. Such, in the Church, how do we look upon them?

A.

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A. As Anathema. *Ibid.*

227 Q. What does the Love of our Saviour work in our Hearts?

A. That we love him, who first loved us.

1 *John* iv. 19

228 Q. How does *David* prepare the Way for the Son's *Entry*?

A. Lift up your Heads, O ye Gates, even lift them up, ye everlasting Doors, and the King of Glory shall come in. *Psf.* xxiv. 9

229 Q. Whom does he give out this King to be?

A. The Lord of Hosts. *Psf.* xxiv. 10

230 Q. How does *Isaiah* explain it?

A. That the Government shall be upon his Shoulder. *Isa.* ix. 6

231 Q. How does *David* address the Lord?

A. Gird thy Sword upon thy Thigh, O most Mighty! with thy Glory and thy Majesty; and ride prosperously, because of Truth.—Therefore, O God, thy God hath anointed thee with the Oil of Gladness above thy Fellows. *Psf.* xlv. 3, 4, 7

232 Q. How did he behold the Son's Kingdom in Spirit?

A. The Lord reigneth, he is clothed with Majesty, the Lord is clothed with Strength wherewith he hath girded himself; the World

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World also is stablished that it cannot be moved: Thy Throne is established of old, thou art from everlasting. *Pf. xciii. 1, 2*

233 Q. What Hopes does he give the Father concerning the Deeds of his Son?

A. The Lord at thy right Hand shall strike thro' Kings in the Day of his Wrath. He shall judge among the Heathen, he shall fill the Places with the dead Bodies. *Psal. cx. 5, 6*

234 Q. How doth he welcome the Son?

A. Blessed be he that cometh in the Name of the Lord. *Pf. cxviii. 26*

235 Q. What doth the Prophet Micah say of him?

A. That his Goings forth have been from of Old, from Everlasting. *Micah v. 2*

236 Q. What saith Haggai?

A. The Glory of this latter House shall be greater than of the former. *Hag. ii. 9*

237 Q. That must have been a beautiful Temple indeed?

A. They which had seen the first House, wept with a loud Voice. *Ezra iii. 12*

238 Q. What then could be Haggai's Meaning?

A. Malachi saith, The Lord shall suddenly come to his Temple. *Mal. iii. 1*

239 Q. Why hath our Saviour never *filed* himself God?

A. He saith: I seek not mine own Glory, there is one that seeketh. *John* viii. 50

There is another that beareth Witness of me. *John* v. 32

He humbled himself; and thought it not Robbery to be equal with God; but made himself of no Reputation, and took upon him the Form of a Servant. *Phil.* ii. 6, 7, 8

240 Q. Did he give his Disciples to understand, that he had yet many things to communicate to them?

A. He said: I have yet many things to say unto you, but ye cannot bear them now. *John* xvi. 12

241 Q. Did he not sometimes let drop something, from whence they might conclude farther?

A. He said unto *Philip*: Have I been so long with you, and yet hast thou not known me, *Philip*? He that hath seen me, hath seen the Father. Believe me, that I am in the Father, and the Father in me. *John* xiv. 9, 11

242 Q. Yet another Hint?

A. He said: If ye loved me, ye would rejoyce, because I said, I go unto the Father;

E

ther;

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ther ; for my Father is greater than I.
John xiv. 28

243 Q. How is that a Proof of the God-head of Jesus ?

A. Our Saviour said to his Father : Now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was. *John* xvii. 5

244 Q. Was he less reserved as to the Manifestation of his Godhead, after his Resurrection ?

A. He suffered himself to be called God.
John xx. 28

245 Q. What else ?

A. He commanded to baptize in the Name of the Son. *Mat.* xxviii. 19

246 Q. And lastly ?

A. He suffered himself to be worshipped.
Luke xxiv. 52

247 Q. How did the Angel name him ?

A. God with us. *Mat.* i. 23

248 Q. How *Zacharias* ?

A. The Lord. The Day-spring from on high. *Luke* i. 76, 78

249 Q. How his Mother ?

A. God her Saviour. *Luke* i. 47

250 Q. How *Elizabeth* ?

A. Her Lord. *Luke* i. 43

251 Q. How did a Martyr profess his Godhead just after his Resurrection?

A. Jesus said, Father, into thy Hands I commend my Spirit. *Luke* xxiii. 46. But *Stephen* kneeled down, and said, Lord Jesus! receive my Spirit. *Acts* vii. 59, 60

252 Q. How does *Paul* name him?

A. His Lord, Jesus, Christ, and God. *Rom.* i. 3, 4. *Phil.* iii. 8.

God over all blessed for ever! *Rom.* ix. 5

God manifest in the Flesh. *1 Tim.* iii. 16

For in him dwelleth all the Fulness of the Godhead bodily. *Col.* ii. 9

253 Q. What faith *John* of him?

A. This is the true God, and eternal Life. *1 John* v. 20

254 Q. And *Peter*?

A. Our God and Saviour. *2 Pet.* i. 1.
(*Margin of the Bible.*)

255 Q. How doth *James* name him?

A. The Lord of Glory. *Jam.* ii. 1.
(*1 Cor.* ii. 8)

256 Q. And *Thomas*?

A. His Lord and his God. *John* xx. 28

257 Q. And *Jude*?

A. Our only Master, God and Lord.
Jude ver. 4. Gr.

258 Q. What happened as he appeared to *John*?

A. He fell at his Feet as dead. *Rev. i. 17*

259 Q. Is that nothing strange in Respect of the Son?

A. At the bringing in of the first begotten into the World, it was said, Let all the Angels of God worship him, (*fall at his Feet.*) *Heb. i. 6*

260 Q. But how are we to understand his delivering up the Kingdom?

A. The Servant abideth not in the House for ever, but the Son abideth ever. (*John viii. 35.*)

261 Q. The Information concerning himself, which the Lord Jesus would not impart to his Disciples, by whom did he reserve it to be conveyed?

A. When the Spirit of Truth shall come, whom the Father will send in my Name, He shall teach you all things: He shall testify of me, and glorify me. *John xiv. 26. ch. xv. 26. ch. xvi. 14*

262 Q. Who therefore is named thirdly in the holy Mystery of the Godhead?

A. The **Holy Ghost.** *Mat. xxviii. 19.*

1 *John v. 7*

263 Q. Who is meant by this Name?

A.

A. The Spirit, who proceedeth from the Father. *John* xv. 26

264 Q. What is declared to be the proper *Work* of the Holy Ghost?

A. He is the Spirit that sanctifieth. *1 Cor.* vi. 11. *1 Pet.* i. 2. *2 Theff.* ii. 13

The Spirit of Truth. *John* xvi. 13

265 Q. What hath been his happiest Employment?

A. In that he came upon *Mary*, and overshadowed her with his Power. *Luke* i. 35. (For that which was conceived in her, was of the Holy Ghost. *Mat.* i. 20)

266 Q. Who encouraged People with Hopes of Jesus?

A. The Holy Ghost. *Luke* ii. 26

267 Q. What said *Simeon* to the Holy Ghost in this Behalf?

A. Lord, now lettest thou thy Servant depart in Peace, according to thy Word: For mine Eyes have seen thy Salvation. *Luke* ii. 29, 30

268 Q. Who brought up the Lord Jesus?

A. He grew, and waxed strong in the Spirit. *Luke* ii. 40, & *seq.*

269 Q. Who led him into the Field of Battle?

A. He was led up of the Spirit to be tempted. *Mat. iv. 1.*

270 Q. Who made him a Teacher?

A. The Lord God and his Spirit. *Isa. xlviii. 16*

271 Q. In what Power did he preach?

A. In the Power of the Spirit. *Luke iv. 14, 15*

272 Q. Who ordained him?

A. The Spirit of God descended upon him. *Mat. iii. 16*

And remained on him. *John i. 33, 34*

273 Q. Had this been long since foretold?

A. *Isaiah* said: The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good Tidings unto the Meek, he hath sent me to bind up the broken-hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound. *Isa. lxi. 1*

274 Q. Where has our Saviour expounded this of himself?

A. He began to say unto them, This Day is this Scripture fulfilled in your Ears. *Luke iv. 21*

275 Q. Through whom did he cast out the evil Spirits?

A. By the Spirit. *Mat. xii. 28*

276 Q. Through whom did the Lord offer himself to the Father as a Sacrifice for all the World?

A. Through the eternal Spirit. *Heb. ix. 14*

277 Q. Who absolved him, and with him all poor Sinners at the same Time?

A. He was justified in (or, by) the Spirit. *1 Tim. iii. 16.* And, as in *Adam* all die, even so in *Christ* shall all be made alive. *1 Cor. xv. 22*

278 Q. How so?

A. On him was laid the Iniquity of us all. *Isa. liii. 6*

279 Q. But how comes it, that we are absolved together with him?

A. He was made a Curse for us. *Gal. iii. 13*

And so by one Man cometh Justification, (Absolution.) *Rom. v. 15, 18*

280 Q. Through whom hath the Father raised him up?

A. Through his Spirit. *Rom. viii. 11*

281 Q. By whom did he go to the Spirits in Prison?

A. By the Spirit. *1 Pet. iii. 19*

282 Q. Who hath every where declared him to be the Son of God with Power?

A. The holy Spirit. *Rom. i. 4. Acts v. 32*

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283 Q. What is the greatest Proof that he giveth of Christ's Divinity?

A. In that he cometh in the Son's Name, and is sent by him. *John* xiv. 26. ch. xv. 26

284 Q. What may be found of *him* in the *Old* Testament?

A. The Spirit of God moved upon the Face of the Waters. *Gen.* i. 2

285 Q. How does God shew his great and high Regard for him?

A. The Lord said: My Spirit shall not always strive with Man, for that he also is Flesh.—I will destroy Man. *Gen.* vi. 3, 7

286 Q. Did Men go on to resist him thus?

A. The People of *Israel* vex'd his holy Spirit. *Isa.* lxiii. 10

287 Q. Whose Spirit?

A. The Spirit of the Lord. ver. 7. *Zech.* vii. 12

That is, the Spirit of Christ. 1 *Pet.* i. 11

288 Q. Did the Son of God concern himself herein?

A. Therefore he was turned to be their Enemy. *Isa.* lxiii. 10

289 Q. How did *David* call him?

A. God's holy Spirit, God's free Spirit. *Psf.* li. 11, 12

290 Q. What Testimony doth he bear of the holy Spirit?

A.

A. That all the Hosts of Heaven were made by him. *Pf.* xxxiii. 6

291 Q. How doth *David* testify concerning his Omnipresence?

A. Whither shall I go from thy Spirit? *Pf.* cxxxix. 7

292 Q. What does he relate of him beside?

A. The Lord gave the Word, great was the Company of those that publish'd it. *Pf.* lxxviii. 11

293 Q. But is that the Office of the holy Spirit?

A. *Paul* saith to the Elders, The Holy Ghost hath made you Overseers, to feed the Church of God which he hath purchased with his own Blood. *Acts* xx. 28. (*vid Q.* 1128, & 1132)

294 Q. Yet another Description of him?

A. He teacheth Man Knowledge. *Pf.* xciv. 10

295 Q. How does our Saviour expound that?

A. The Spirit will guide you into all Truth. *John* xvi. 13

296 Q. Who was to lead *David*?

A. My God, saith he, let thy loving Spirit lead me forth into the Land of Righteousness. *Pf.* cxliiii. 10

297 Q. How is this explained in holy Scripture?

A. As many as are led by the Spirit of God, they are the Sons of God. *Rom. viii. 14*
Ye have an Unction from the holy One, and ye know all things. 1 *John ii. 20*

298 Q. How is the holy Spirit called in respect of his seven Powers?

A. The Spirit of the Lord, the Spirit of Wisdom, and Understanding, the Spirit of Counsel, and Might, the Spirit of Knowledge, and of (*Godliness, Sept. Transl.*) the Fear of the Lord. *Isa. xi. 2*

299 Q. How does *John* call these?

A. The seven Spirits which are before God's Throne. *Rev. i. 4*

300 Q. Are they seven different Spirits?

A. There are Diversities of Gifts, but the same Spirit. 1 *Cor. xii. 4, 6*

301 Q. Whence is it clear that they are the holy Spirit himself?

A. *John* wisheth to the seven Churches Grace from them. *Rev. i. 4*

302 Q. What does *Isaiab* say of his Understanding?

A. Who hath directed the Spirit of the Lord. *Isa. xl. 13*

303 Q. How cometh he upon Believers?

A.

A. God saith, I will pour my Spirit upon thy Seed. *Isa. xlv. 3*

304 Q. Through whom is this done?

A. The Father sheddeth him on us abundantly through Jesus Christ our Saviour. *Tit. iii. 6*

305 Q. What comes with him at the same Time into our Hearts?

A. The Love of God is shed abroad in our Hearts. *Rom. v. 5*

306 Q. To whom are all broken and contrite Hearts referred?

A. Thus saith the high and lofty One that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy Place, with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite Ones. *Isa. lvii. 15*

307 Q. What makes it clear, that this is the Spirit of God?

A. Know ye not, that ye are the Temple of God, and that the Spirit of God dwelleth in you. *1 Cor. iii. 16*

308 Q. But is he constant and faithful herein?

A. My Spirit that is upon thee, shall not depart from thee, nor from thy Seed, nor from

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from thy Seed's Seed, from henceforth and for ever. *Iſa.* lix. 21

309 Q. How does Jeſus confirm this?

A. That he may abide with you for ever. *John* xiv. 16

310 Q. But why is it ſo great a Matter to have the Holy Ghoſt?

A. Since the Beginning of the World, Men have not heard, nor perceived by the Ear, neither hath the Eye ſeen, O God, beſides Thee, what He hath prepared for him that waiteth for him. *Iſa.* lxiv. 4

311 Q. How is this explained of the Holy Ghoſt?

A. Eye hath not ſeen, nor Ear heard, neither have entered into the Heart of Man, the Things which God hath revealed unto us by his Spirit: For the Spirit ſearcheth all things, yea, the deep things of God. *1 Cor.* ii. 9, 10

312 Q. How is he farther called?

A. The Fountain of living Waters. *Jer.* ii. 13. *ch.* xvii. 13. *Pſ.* xxxvi. 9

313 Q. Prove that the Spirit is thereby meant?

A. Jeſus ſpoke of the Spirit, when he promiſed Rivers of living Water. *John* vii. 38, 39

314 Q. What will the Fountain of Life bring forth?

A. That they shall spring up as the Grass, as Willows by the Water-courses: One shall say, I am the Lord's, and another shall subscribe with his Hand unto the Lord. *Isa.* xlv. 4, 5

315 Q. What does *John* say?

A. And he shewed me a pure River of Water of Life, clear as Crystal, proceeding out of the Throne of God, and of the Lamb. *Rev.* xxii. 1

316 Q. To whom is the quickning from Death ascribed?

A. It is the Spirit that quickeneth. *John* vi. 63

317 Q. What *Promise* hath the Church concerning the Holy Ghost?

A. I will pour upon the House of *David*, and upon the Inhabitants of *Jerusalem*, the Spirit. *Zech.* xii. 10

318 Q. When was this done?

A. On the Day of Pentecost. *Acts* ii.

319 Q. How does that belong to Us?

A. It is said in *Joel*: I will pour out my Spirit upon all Flesh. ch. ii. 28. upon the Servants, and upon the Hand-maids. *Ibid.* ver. 29

320 Q. To whom are all the *Gifts* of the Saints ascribed?

A. To that One and the self-same Spirit. *1 Cor. xii. 11*

321 Q. Doth the Holy Ghost know what passeth in Men?

A. He knoweth the Hearts of all Men. *Acts i. 24. vid. Acts v. 3, 9. ch. xv. 8*

322 Q. By whose Direction are Church-Orders made?

A. By his Direction. *Acts xv. 28. (vid. Q. 1127)*

323 Q. What makes us to be Temples of God?

A. Know ye not that the Spirit of God dwelleth in you. *1 Cor. iii. 16. ch. vi. 19*

324 Q. Of what Service is that to us?

A. But if the Spirit of him that raised up Jesus from the Dead, dwell in us; he that raised up Christ from the Dead, shall also quicken our mortal Bodies, by his Spirit that dwelleth in us. *Rom. viii. 11*

325 Q. Is he All-mighty?

A. All these worketh that One and the self-same Spirit, dividing to every Man severally as he will. *1 Cor. xii. 11*

326 Q. Is it possible to know Jesus without him?

A.

A. No Man can say that Jesus is the Lord, but by the Holy Ghost. *1 Cor. xii. 3*

327 Q. By whom have we Access thro' Jesus to the Father?

A. By the Spirit. *Eph. ii. 18*

328 Q. By whom are we strengthened in the inner Man?

A. By the Spirit. *Eph. iii. 16*

329 Q. What renders our Salvation sure?

A. We are sealed by him unto the Day of Redemption. *Eph. iv. 30*

330 Q. By whom do we keep the Grace of God committed unto us?

A. By the Holy Ghost. *2 Tim. i. 14*

331 Q. Who made the Bible?

A. Holy Men of God spake as they were moved by the Holy Ghost. *2 Pet. i. 21*

332 Q. What is ascribed to him concerning the preaching of the Gospel?

A. That he, as God which cannot lie, promised eternal Life before the World began; and hath in due Times manifested his Word through preaching. *Tit. i. 2, 3.* compare *1 Pet. i. 11, 12*

333 Q. Hath he concerned himself also with the Sacrifices?

A. He thereby pointed at what was to come after. *Heb. ix. 8. 1 Pet. i. 10, 11*

334 Q. What does he preach to the World?

A. He reproves (or convinces) the World of Sin. *John xvi. 8*

335 Q. Of what beside?

A. Of Righteousness. ver. 8

336 Q. And lastly?

A. Of Judgment. ver. 8

337 Q. But what doth the Holy Ghost term Sin?

A. Not to believe on Jesus. ver. 9

338 Q. What doth he term Righteousness?

A. In that Jesus is entered into Heaven itself, now to appear in the Presence of God for us. *Heb. ix. 24*

339 Q. What does he mean by Judgment?

A. That the Prince of this World is judged. *John xvi. 11*

340 Q. Are all new Creatures bound to hearken to his Teaching?

A. He that hath an Ear, let him hear what the Spirit saith unto the Churches. *Rev. ii. 7*

341 Q. After what Manner doth he make Intercession for the Saints?

A. According to God, (after a divine Manner.) *Rom. viii. 27*

342 Q. How?

A. With Groanings which cannot be uttered. *Rom. viii. 26*

343 Q. And what does break forth from these?

A. *Abba* Father. ver. 15

344 Q. Who tells the Disciples in the same Hour what they shall answer?

A. It is not they that speak, but the Spirit of their Father which speaketh in them. *Mat. x. 20*

345 Q. What made the Offering up of the Gentiles so acceptable?

A. Because it was sanctified by him. *Rom. xv. 16. 1 Cor. vi. 11*

346 Q. What is the greatest Proof of his being the infinite God?

A. In that all manner of Sin and Blasphemy shall be forgiven unto Men; even he that speaketh a Word against the Son, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come. *Mat. xii.*

31, 32

347 Q. May one incur the Penalty of bodily Death for acting against him?

A. *Peter* said to *Ananias*: Why hath

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Satan filled thine Heart to lie to the Holy Ghost? And *Ananias* hearing these Words, fell down and gave up the Ghost. *Act. v.*

3, 5

348 Q. Why was such Rigour used here?

A. *Peter* said: Thou hast not lied unto Men, but unto God. ver. 4

349 Q. How was the Name of God laid upon the Church under the Old Covenant?

A. The Lord bless thee, and keep thee! the Lord make his Face shine upon thee, and be gracious unto thee! the Lord lift up his Countenance upon thee, and give thee Peace! *Num. vi. 24, 25, 26*

350 Q. How is the Name of God laid upon Men in the New Testament?

A. They are commanded to be baptized in the Name of the Father, and of the Son, and of the Holy Ghost. *Mat. xxviii. 19*

351 Q. And what threefold Doxology is sung in Heaven?

A. Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of his Glory. *Isa. vi. 3*

352 Q. Who are the Singers?

A. The Seraphim cried one unto another. ver. 3

353 Q. What are the Seraphim?

A.

A. Ministers of his, that do his Pleasure.
Pf. ciii. 21

354 Q. Of what Nature are they?

A. Spirits, and a Flame of Fire. *Heb. i. 7*

355 Q. How is this whole Kind of Beings named?

A. His **Angels**, ver. 7

356 Q. What is their Office in Heaven?

A. To minister unto him, and to stand before him. *Dan. vii. 10*

357 Q. What is their Office every where else?

A. They do his Commandments, hearkening to the Voice of his Word. *Pf. ciii. 20*

358 Q. Are they qualified for it?

A. They excel in Strength. ver. 20

359 Q. Prove by an Example that they excel in Strength?

A. In one Night, an Angel smote in the Camp of the *Assyrians*, an hundred four-score and five thousand. *2 Kings xix. 35*

360 Q. In what are they particularly employed?

A. In ministring for them who shall be Heirs of Salvation. *Heb. i. 14*

361 Q. Have Children Angels too?

A. Their Angels do always behold the Face of the Father which is in Heaven.
Mat. xviii. 10

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362 Q. Are they Friends of the Children of God?

A. Fellow-Servants of them that have the Testimony of Jesus. *Rev. xix. 10*

363 Q. Have they any thing to do with Teaching also?

A. The Law was given by the Disposition of Angels. *Acts vii. 53. Heb. ii. 2*

364 Q. Are they any thing concerned for Men's Salvation?

A. There is Joy in the Presence of the Angels of God over one Sinner that repenteth. *Luke xv. 10*

365 Q. Is it likely they are about single Persons?

A. The Angels of God met *Jacob*: And he said, This is God's Host. *Gen. xxxii. 1, 2*

366 Q. Especially about People in Danger?

A. *Elisba* said: Lord, I pray thee open his Eyes, that he may see: And behold the Mountain was full of Horses, and Chariots of Fire round about *Elisba*. *2 Kings vi. 17*

367 Q. Do they also concern themselves in the Matter of Marriage?

A. The Angel of the Lord appeared unto *Manoah's* Wife, and said unto her, Thou shalt conceive and bear a Son. *Judg. xiii. 3*

368 Q. Do they give Warnings likewise?

A. The Angel of the Lord commanded *Joseph* in a Dream to flee with the young Child and his Mother into *Egypt*, for (saith he) *Herod* will seek the young Child to destroy him. *Mat. ii. 13*

369 Q. Do they also reprove?

A. The Angel of the Lord said unto *Balaam*: I went out to withstand thee, because thy Way is perverse before me. *Num. xxii. 32*

370 Q. Do they encourage?

A. The Angel of the Lord said unto *Gideon*; The Lord is with thee, thou mighty Man of Valour; Thou shalt save *Israel* from the Hand of the *Midianites*. *Judg. vi. 12, 14*

371 Q. Do they deliver?

A. The Men brought *Lot* forth without the City, and said, Escape for thy Life, lest thou be consumed. *Gen. xix. 16, 17*

372 Q. Do they take Pains to inform their Brethren?

A. The Angel came unto *Daniel*, to make him know what should be. *Dan. viii. 17, 19*

373 Q. Where do they go still to learn?

A. The manifold Wisdom of God is made known to them by the Church. *Eph. iii. 10*

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374 Q. Do they carry Messages?

A. The Angel *Gabriel* was sent unto *Zacharias*, and to *Mary*. *Luke* i. 19, 26

375 Q. How do they carry it towards the Son of God?

A. They all worship him. *Heb.* i. 6

376 Q. How did they concern themselves about him, while he was in the World?

A. They ministered unto him. *Mat.* iv. 11

377 Q. What is the Name of their Prince?

A. *Michael*. *Dan.* x. 13. ch. xii. 1. *Rev.* xii. 7

378 Q. Are they together all of them still?

A. Some have not kept their first Estate, but left their own Habitation. *Jude* ver. 6

379 Q. How are these called?

A. Spiritual Wickedness (or wicked Spirits) in high Places. *Eph.* vi. 12

380 Q. What is their present Condition?

A. They are reserved in everlasting Chains under Darkness unto the Judgment of the great Day. *Jude* ver. 6

381 Q. Are they therefore now quite insignificant?

A. They are the Rulers of the Darkness of this World. *Eph.* vi. 12. *Dan.* x. 13

382 Q. How is their Chief called?

A. The Devil, and *Satan*, or the old Serpent.

Serpent. *John* viii. 44. *Rev.* xii. 9. *Mat.* xii. 24

383 Q. What hath befallen him in particular?

A. He is fallen from Heaven as Lightning. *Luke* x. 18

384 Q. Whither is he come?

A. He is come down unto us having great Wrath. *Rev.* xii. 12

He walketh about as a roaring Lion, seeking whom he may devour. *1 Pet.* v. 8

385 Q. Will notwithstanding a Stop be put to him for a Season?

A. *John* saw an Angel come down from Heaven, who laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand Years; and cast him into the bottomless Pit, and shut him up. *Rev.* xx. 1, 2, 3

386 Q. But is he to be loosed again?

A. He shall be loosed out of his Prison, and shall go out to deceive the Nations. ver. 7, 8

387 Q. What will be the End of this?

A. He shall be cast into the Lake of Fire and Brimstone, and shall be tormented Day and Night for ever and ever. ver. 10

388 Q. Enough concerning the Spirits.
But

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But how did We come into the World?

A. God said: Let us make **Man** in our Image, after our Likeness; and let them have Dominion over all the Earth: So God created Man in his own Image, in the *IMAGE OF GOD* created he him. *Gen. i. 26, 27.*

389 Q. How was his Body formed?

A. The Lord God formed Man of the Dust of the Ground. *Gen. ii. 7*

390 Q. What did God do farther?

A. He breathed into him the Breath of Life, and Man became a living Soul. *ver. 7*

391 Q. How did he treat this new Lord?

A. He put him into the Garden of *Eden*, to dress it, and to keep it. *ver. 15*

392 Q. Were the Creatures also directed to him?

A. God brought them to *Adam*, and whatsoever *Adam* called every living Creature, that was the Name thereof; and *Adam* gave Names to all. *ver. 19, 20*

393 Q. Since Man was created after the Image of God, who then among the Creatures was like him?

A. For *Adam* there was not found an Help meet for him. *ver. 20*

394 Q. Did God find it good to leave him *alone*?

A. It is not good, saith he, that the Man should be alone; I will make him an Help meet for him. ver. 18

395 Q. How was this done?

A. The Lord God caused a deep Sleep to fall upon *Adam*, and took one of his Ribs, and made a Woman, and brought her to the Man. ver. 21, 22

396 Q. Was she acknowledged by her Husband?

A. *Adam* said: This is now Bone of my Bone, and Flesh of my Flesh. ver. 23

397 Q. How was Man at that time disposed?

A. God made Man Upright, (*or Simple.*) *Ecc.* vii. 29

398 Q. But not as simple as a Child?

A. They were both naked, the Man and his Wife, and were not ashamed. *Gen.* ii. 25

399 Q. What Marriage-Blessing did the Lord give them?

A. Be fruitful and multiply, and replenish the Earth, and subdue it. *Gen.* i. 28

400 Q. What Conclusion doth our Saviour draw from hence?

A. He which made them at the Beginning,

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ning, made them Male and Female ; What therefore God hath joined together, let not Man put asunder. *Mat. xix. 4, 6*

401 Q. Whereas God had now subjected all Things to Man ; how did he give him to understand, that in the Throne he was greater than he ?

A. He commanded the Man. *Gen. ii. 16*

402 Q. Was it some *great Thing* ?

A. That he might eat freely of every Tree of the Garden, one only excepted ; whereof it was said, Thou shalt not eat of it. *Gen. ii. 16, 17*

403 Q. What One was that ?

A. The Tree of the Knowledge of Good and Evil. *ver. 17*

404 Q. What was the Reason of the Prohibition ?

A. In the Day thou eatest thereof, thou shalt die. *Gen. ii. 17*

405 Q. Or in other Words ?

A. Lose, or come short of the Glory of God. *Rom. iii. 23*

Become Flesh. *Gen. vi. 3*

Be sensual, having not the Spirit. *Jude ver. 19*

406 Q. Who was the Occasion of their *Disobedience* ?

A.

A. The Serpent. *Gen.* iii. 13

407 Q. By what Means?

A. He said: Ye shall not surely die: For God doth know, that in the Day ye eat thereof, then your Eyes shall be opened, and ye shall be as Gods, knowing Good and Evil. *Gen.* iii. 4, 5

408 Q. Were our Parents at first Obedient?

A. The Woman said: We may eat of the Fruit of the Trees of the Garden: But not of that Tree. *Gen.* iii. 2, 3

409 Q. But afterwards?

A. She became weak in Faith. And staggered through Unbelief. (*Rom.* iv. 19, 20)

410 Q. How so?

A. She saw that the Tree was to be desired to make one wife. *Gen.* iii. 6

411 Q. And was she thus corrupted?

A. Yes: through Subtilty she was beguiled. *2 Cor.* xi. 3

412 Q. Was the Man also deceived?

A. Adam was not deceived. *1 Tim.* ii. 14

413 Q. How came he then to be disobedient?

A. He hearkened to his Wife: She gave to her Husband, and he did eat. *Gen.* iii. 6, 17

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414 Q. What was the *Consequence* of this Eating?

A. They knew that they were naked.
Gen. iii. 7

415 Q. Through what Means did they know it?

A. Being Enemies in their Mind through wicked Works. (*Col. i. 21*)

416 Q. Knew they not before this, what Evil was?

A. Not before the Tree made them thus wise. *Gen. iii. 6, 7*

417 Q. How did Man look upon himself after he was become wise?

A. They were ashamed. See ver. 7

418 Q. How was God pleased with this Shamefacedness?

A. He said: Who told thee that thou wast naked? Hast thou eaten of the Tree?
ver. 11

419 Q. How did they stand affected towards God?

A. They heard the Voice of the Lord God, and hid themselves. ver. 8, 9, 10

420 Q. How came that?

A. Their Thoughts accused one another.
(*Rom. ii. 15*)

421 Q. How did Man seek to help the Matter?
A.

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A. He made an Excuse for himself. *Gen.*
iii. 12. *Rom.* ii. 15

422 Q. How did God look upon this Situation?

A. He said: Behold the Man is become
(*bath been*, Heb.) as one of Us. *Gen.* iii. 22

423 Q. What Condition was he in now?

A. He was spiritually dead. *Gen.* ii. 17

424 Q. What *Fatherly Care* did God take at the same Time?

A. That he might not eat also of the Tree of Life, and live for ever so. *ch.* iii. 22

425 Q. How did he prevent it?

A. He sent him forth from the Garden.
ver. 23, 24

426 Q. How punished he the Man?

A. With sorrowful Labour, and little Fruit. ver. 17, 18, 19

427 Q. The Woman?

A. With Sorrow and Subjection. ver. 16

428 Q. All their Offspring?

A. With the Sting of the Serpent. ver. 15

429 Q. The Serpent?

A. That his Head should be bruised.
ver. 15

430 Q. What Period did he determine for the Man's Misery?

A. Till thou return unto the Ground:

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For out of it wast thou taken: For Dust thou art, and unto Dust shalt thou return.
ver. 19

431 Q. What came mean while upon the whole Race of *Mankind*?

A. By one Man Sin entered into the World, and Death by Sin. *Rom. v. 12*

432 Q. And when he begat his Son *Seth*?

A. He begat him in his Own Likeness, after his Image. *Gen. v. 3*

433 Q. How so?

A. He came short of the (Image, or) Glory of God. *Rom. iii. 23*

434 Q. But had eternal Love already considered these Circumstances?

A. There was a **Mystery from the Beginning of the World** hid in God, that in the Ages to come he would shew the exceeding Riches of his Grace. *Eph. iii. 9. ch. ii. 7. Col. i. 26, 27*

435 Q. Wherein did this Mystery consist?

A. That as by the Offence of One, Judgment came upon all Men to Condemnation, even so by the **RIGHTEOUSNESS** of One, the free Gift should come upon all Men unto Justification of Life. *Rom. v. 18*

436 Q. Whereby are they to attain it?

A. By the Knowledge of him. *Isa. liii. 11. Eph. iv. 13*

437 Q. Did the Fathers know any thing of this Mystery?

A. They searched what, or what manner of Time the Spirit of Christ did signify.

1 *Pet.* i. 11

438 Q. Had they often lively Notices of it?

A. Our Father *Abraham* rejoiced to see the Day of Christ, and he saw it, and was glad. *John* viii. 56

439 Q. Was there even among the heavenly Spirits a Longing after this?

A. These things the Angels desire to look into. 1 *Pet.* i. 12

440 Q. On what Account was it deferr'd?

A. Till the Fulness of the Time should come. *Gal.* iv. 4

441 Q. * What came between?

A. The **Law** entered, (entered by the by, *Gr.*) *Rom.* v. 20

442 Q. What is that?

A. The Law of Commandments contained in Ordinances. *Eph.* ii. 15

443 Q. Why was that added?

A. It was added because of Transgressions, till the Seed should come to whom the Promise was made. *Gal.* iii. 19

N. B. All from hence to Q. 719, may be considered as a Parenthesis.

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444 Q. To whom did this Promise belong?

A. God said to *Abraham*: In thy Seed shall all the Nations of the Earth be blessed. *Gen. xxii. 18*

445 Q. Was the Law after or before the Promise?

A. It was four hundred and thirty Years after. *Gal. iii. 17*

446 Q. At what Time was it given?

A. When the Children of *Israel* were gone forth out of the Land of *Egypt*, and came into the Wilderness of *Sinai*. *Exod. xix. 1*

447 Q. With what Circumstances?

A. With Thunders and Lightnings. *Ex. xix. 16*

448 Q. Upon what was the Law written?

A. God wrote the ten Commandments upon two Tables of Stone. *Deut. iv. 13. ch. ix. 10, 11*

449 Q. What was the Sum of it?

A. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength; and thy Neighbour as thy self. *Mark xii. 30, 31*

450 Q. Was the Law good?

A.

Heav
right

A. The Law and the Commandment are holy, and just, and good. *Rom. vii. 12*

451 Q. And did it *do us Good*?

A. It worketh Wrath. *Rom. iv. 15*

452 Q. How so?

A. The Law is spiritual, but Men are carnal sold under Sin. *Rom. vii. 14*

453 Q. Did it even afford an Occasion of Sin?

A. Without the Law Sin was dead. *ver. 8*

454 Q. How is that to be understood?

A. I had not known Lust, saith *St. Paul*, except the Law had said, Thou shalt not covet: But Sin taking Occasion by the Commandment, wrought in me all manner of Concupiscence. *Rom. vii. 7, 8*

455 Q. But in whom hath the Law such a bad Effect?

A. Even in such who delight in the Law of God after the inward Man. *ver. 22*

456 Q. But is there also *another* Sort of Sinners?

A. Such as have sinned without Law. *Rom. ii. 12*

457 Q. Will they also be punished?

A. The Wrath of God is revealed from Heaven, against all Ungodliness and Unrighteousness of Men. *Rom. i. 18*

458 Q. But how so?

A. Because they hold the Truth in Unrighteousness. ver. 18

459 Q. Will they be judged according to the Book of the Law?

A. As many as have sinned without Law, shall also perish without Law. *Rom. ii. 12*

460 Q. But since they had no Law, against what then did they sin?

A. The Gentiles which have not the Law, are a Law unto themselves: which shew the Work of the Law written in their Hearts, their Conscience also bearing Witness. ver. 14, 15

461 Q. Did God leave many People thus without Law?

A. He suffered all Nations to walk in their own Ways. *Acts xiv. 16*

The Times of this Ignorance God wink'd at. *Acts xvii. 30*

462 Q. But when they at Times sinned very presumptuously?

A. He brought in the Flood upon the World of the Ungodly. *2 Pet. ii. 5*

He turned the Cities of *Sodom* and *Gomorrah* into Ashes. ver. 6

463 Q. Who therefore were properly under the Law-Dispensation?

A.

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A. He shewed his Word unto *Jacob*, his Statutes and his Judgments unto *Israel*. *Pf.* cxlvii. 19

464 Q. What *Promise* was annexed to it?

A. The Man that doth its Statutes and Judgments, he shall live in them. *Lev.* xviii. 5

465 Q. What Punishment?

A. Cursed be he that confirmeth not all the Words of this Law to do them. *Deut.* xxvii. 26

466 Q. By this Rule, what *righteous* Persons were there before the Gospel?

A. Behold he putteth no Trust in his Saints. *Job* xv. 15. (*vid. Col.* i. 22)

Man could not answer him One of a thousand. *Job* ix. 3

467 Q. Were they not justified by the Law?

A. By the Law is the Knowledge of Sin. *Rom.* iii. 20

468 Q. And how stood it with the whole People?

A. They were all as an unclean Thing, and all their Righteousnesses as filthy Rags. *I/a.* lxiv. 6

469 Q. But even he who practised the Works of the Law?

A,

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A. Yet he was under the Curse. *Gal. iii. 10*

470 Q. How so?

A. The Law made nothing Perfect.
Heb. vii. 19

471 Q. How far was Holiness brought?

A. The Way into the Holiest of all, was not yet made manifest. (*Heb. ix. 8*)

472 Q. What befel *Moses* himself?

A. The Lord was angry with him, and said: Thou also shalt not go in thither, into that good Land which I sware to give unto your Fathers. *Deut. i. 35, 37*

473 Q. How went it with *David*?

A. Thou shalt not build an House unto my Name, because thou hast shed Blood abundantly, and made great Wars. *1 Chr. xxii. 8*

474 Q. How did *Solomon* come off?

A. The Lord was angry with *Solomon*, and stirred him up an Adversary, and afflicted the Seed of *David*. *1 Kings xi. 9, 14, 23, 39*

475 Q. How did it go with *Asa*?

A. He sought not to the Lord, but to the Physicians. And *Asa* died. *2 Chr. xvi. 12, 13*

476 Q. How with *Jehoshaphat*?

A. Because he joined himself with *Ahab*,
I ziah,

ziab, the Lord broke his Works. 2 *Cbr.* xx. 37

477 Q. What Character must *Hezekias* leave the World with?

A. Because *Hezekiab* rendered not again according unto the Benefit done unto him, but his Heart was lifted up; therefore God left him to try him. 2 *Cbr.* xxxii. 25, 31

478 Q. Could neither the tender-hearted *Josias* prevail any thing?

A. The Wrath was too great to be quenched; but the Lord would have it said to him, Because thine Heart was tender, and thou didst humble thyself before God, I have even heard thee also, and thou shalt be gathered to thy Grave in Peace, neither shall thine Eyes see all the Evil. 2 *Chron.* xxxiv. 25, 26, 27, 28

479 Q. Whence came this great Misery of all the Saints?

A. Because no Law could be given, which could give Life. *Gal.* iii. 21

480 Q. How were People justified according to the Law?

A. Without shedding of Blood there was no Remission. *Heb.* ix. 22

481 Q. Were there Cases, where even this did not afford Help?

H

A.

A. He that despised *Moses's* Law, died without Mercy. *Heb. x. 28*

482 Q. Whereto did this Consideration bring *David*?

A. His Flesh trembled for Fear of God, and he was afraid of his Judgments. *Psal. cxix. 120*

483 Q. What therefore was the *Intention* of the Law?

A. What the Law said to those under the Law, was done to this End, that every Mouth might be stopped, and all the World might become guilty before God. *Rom. iii. 19*

484 Q. Was the Law able to effect this in their Hearts?

A. By the Law is the Knowledge of Sin. *Rom. iii. 20*

485 Q. And so the Law was intended for a Time only?

A. Before Faith came, we were kept under the Law, shut up unto the Faith which should afterwards be revealed; wherefore the Law was our Schoolmaster to bring us unto Christ. *Gal. iii. 23, 24, 25*

486 Q. And how went the Matter with the best of Men under the Law?

A. They saw another Law in their Members, warring against the Law of their Minds,

Minds, and bringing them into Captivity to the Law of Sin. *Rom. vii. 23*

487 Q. What Confession arose from hence?

A. With my Mind I serve the Law of God; but with the Flesh the Law of Sin. ver. 25

488 Q. And what woful Complaint sprung from this Confession?

A. O wretched Man that I am! who shall deliver me from the Body of this Death. ver. 24

489 Q. What Step did this induce God to take?

A. The Lord said, I will make a New Covenant with the House of *Israel*, and with the House of *Judah*: not according to the Covenant that I made with their Fathers, which my Covenant they brake, altho' I was an Husband unto them. *Jer. xxxi. 31, 32*

490 Q. What was to be the Character of this Covenant?

A. But this shall be the Covenant that I will make with the House of *Israel*; I will put my Law in their inward Parts, and write it in their Hearts. ver. 33

491 Q. Did the People of *Israel* rejoice in *Expectation* of it?

H 2

A.

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A. They died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them. *Heb. xi. 13*

492 Q. But how were they saved the mean while ?

A. By the Grace of the Lord Jesus. *Acts xv. 11*

493 Q. How is it with their Posterity ?

A. Even unto this Day, the Veil is upon their Heart. *2 Cor. iii. 15*

494 Q. Surely there must be a Mystery in this, that the Law has made such bad Work ?

A. The Sting of Death is Sin ; and the Strength of Sin is the Law. *1 Cor. xv. 56*

495 Q. But there must be some Manager of all this Affair ?

A. The **Power** (Potentate) of **Darkness.** *Col. i. 13*

He who hath the Power of Death. *Heb. ii. 14*

496 Q. And who is that ?

A. The Devil. *Heb. ii. 14*

497 Q. What therefore is the chief Petition of Souls under the Law ?

A. Deliver us from Evil (*the evil One*) *Mat. vi. 13*

498 Q. How far has the Devil gone in the Matter?

A. He deceiveth the whole World. *Rev. xii. 9*

499 Q. And in respect of good Souls?

A. He resisteth them. *Zech. iii. 2*

500 Q. But hath he really had such great Power?

A. He was the God of this World, the Spirit that worketh in the Children of Disobedience (*Unbelief.*) *2 Cor. iv. 4. Eph. ii. 2*

501 Q. Wherewith did he hold them fast?

A. He hath blinded their Minds, lest the Light of the glorious Gospel should shine unto them. *2 Cor. iv. 4*

502 Q. Hath he even ventured upon the Children of God?

A. He went to and fro in the Earth, and considered *Job. Job i. 7, 8. ch. ii. 2, 3*

503 Q. What did he to him?

A. He moved God to destroy him without a Cause. *ch. ii. 3*

504 Q. Was he satisfied with this?

A. He got him into his own Hand, save only his Life; and he went forth and smote him with sore Boils, from the Soal of his Foot unto his Crown. *ver. 6, 7*

505 Q. Has there also happened something like this in the New Testament?

A. A Messenger of *Satan* buffeted *Paul*.
2 Cor. xii. 7

506 Q. And was not *Paul* able to pray it away?

A. He besought the Lord that it might depart from him: And he said unto him, My Grace is sufficient for thee; for my Strength is made perfect in Weakness. ver. 8, 9

507 Q. Hath he even made Attempts against whole Nations of God's People?

A. *Satan* stood up against *Israel*, and provoked *David* to number *Israel*. 1 Chron. xxi. 1, 7, 14

508 Q. Is he greedy also after the Souls of God's Children?

A. *Jesus* said to his Disciple: *Satan* hath desired to have thee, that he may sift thee as Wheat. *Luke* xxii. 3

509 Q. Doth he accuse the Brethren as much as he can?

A. He accuseth them before God Day and Night. *Rev.* xii. 10. *Job* ii. 1, 4, 5. *Zech.* iii. 1

510 Q. What supports the Children of God in this Case?

A.

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A. That Jesus prayeth for them. *Luke xxii. 32. Heb. vii. 25*

511 Q. But who are Satan's proper People?

A. Men who do not like to retain God in their Knowledge. *Rom. i. 28*

512 Q. Who is their Father?

A. They are of their Father the Devil. *John viii. 44*

513 Q. Doth he let them have their own Will?

A. They do his Lusts. *ver. 44*

They are Servants of Sin. *John viii. 34. Rom. vi. 16*

514 Q. Through what doth he make them Slaves?

A. Through Fear of Death. *Heb. ii. 15*

515 Q. How long?

A. All their Life-time. *ver. 15*

516 Q. Who helps this forward?

A. Their Husband. *Rom. vii*

517 Q. Who is that?

A. The Law of Sin. *ver. 4, 23. The Old Man.*

518 Q. Cannot Men get loose from him?

A. He hath Dominion over them as long as he liveth. *ver. 1*

519 Q. But if a Soul goes about to free herself?

A.

A. So she is called an Adulteress. ver. 3

520 Q. What keeps up this Marriage?

A. The Motions of Sin which are by the Law, and which work in our Members to bring forth Fruit unto Death. ver. 5

521 Q. What springs from this Marriage?

A. Shameful Fruits. Rom. vi. 21

522 Q. What is here the Process of Things?

A. Man is drawn away of his own Lust, and enticed: Then when Lust hath conceived, it bringeth forth Sin, and Sin when it is finished, bringeth forth Death. Jam. i. 14, 15

523 Q. And how do Men *behave* themselves?

A. They yield their Members Instruments of Unrighteousness, Servants to Uncleaness, and to Iniquity, unto Iniquity. Rom. vi. 13, 19

524 Q. How do they behave with regard to their Body?

A. They dishonour their own Bodies between themselves. Rom. i. 24

525 Q. In what Instances?

A. They are Fornicators, Adulterers, Effeminate, Abusers of themselves with Mankind. 1 Cor. vi. 9

Having

Having Eyes full of Adultery. *2 Pet. ii. 14*
526 Q. Can one trust them in the least?

A. They are full of Wickedness, Deceit, Malignity, Whisperers, Backbiters, Inventers of evil things, Covenant-breakers, Unmerciful. *Rom. i. 29, 30, 31*

527 Q. One need only take care to be upon good Terms with them?

A. They are implacable. ver. 31

528 Q. But they will be thus only to their Enemies?

A. They are often without natural Affection. ver. 31

529 Q. How do they behave towards Parents?

A. They are disobedient to Parents. ver. 30

530 Q. How are they in common Conversation?

A. Full of Hatred, Variance, Emulations, Envy, Wrath, Strife. *Rom. i. 19. Gal. v. 20*

531 Q. How do they use the Conveniences of Life?

A. They waste them in riotous living, and wax fat, and kick. *Luke xv. 13. Deut. xxxii. 15*

532 Q. What Use do they make of their Tongues?

A.

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A. Their Mouths are full of Cursing, Deceit and Fraud; under their Tongue is Mischief and Vanity. *Psf. x. 7. 2 Pct. ii. 12. Jer. xviii. 18*

533 Q. But if some do not behave thus?

A. Yet corrupt Communication proceeds out of their Mouth, Filthiness, and foolish talking and jesting. *Eph. iv. 29. ch. v. 4*

534 Q. Do they covet a great deal?

A. Every one is given to Covetousness. *Jer. vi. 13*

535 Q. What Means do they sometimes use?

A. They steal, and kill, and destroy. (*John x. 10*)

536 Q. How are they inwardly?

A. Even their Mind and Conscience are defiled. *Tia. i. 15*

537 Q. Who is their God?

A. Their Belly. *Phil. iii. 19*

538 Q. Wherein do they place their Glory?

A. In their Shame. *ver. 19*

539 Q. What is their Disposition in general?

A. Earthly, Sensual, Devilish. *Jam. iii. 15*

540 Q. How are they minded towards Magistrates?

A.

A. They despise Government. *2 Pet. ii.*

10. *Jude ver. 8*

541 Q. How stands it with Teachers of this Rank?

A. They give Heed to seducing Spirits, and Doctrines of Devils. *1 Tim. iv. 1*

542 Q. Do some go farther yet?

A. They privily bring in damnable Heresies. *2 Pet. ii. 1*

543 Q. What Notion have they of Religion?

A. They look upon it as a Trade. *1 Tim. vi. 5*

544 Q. What do they chiefly amuse themselves with?

A. Doting about Questions and Strifes of Words. *1 Tim. vi. 4*

545 Q. Have some a fine Shew of Religion?

A. Yes, but they deny the Power thereof. *2 Tim. iii. 5*

546 Q. Do they otherwise let the Truth have free Course?

A. They resist the Truth. *ver. 8*

547 Q. But such as are not Teachers, do they lend a willing Ear?

A. Some turn away their Ears from the Truth, unto Fables. *2 Tim. iv. 4*

Some do many Things, and hear gladly.

Mark vi. 20

548 Q. But if one touches upon the home Points of Righteousness, Temperance, &c.?

A. Then tis; Go thy Way for this Time, when I have a convenient Season, I will call for thee. *Act. xli. 23*

549 Q. Are they much set against the Children of God?

A. They speak Evil of them, and falsely accuse their good Conversation. *1 Pet. iii. 16*

550 Q. How do the Devil's Saints appear?

A. They have a Shew of Wisdom in Will-Worship; and in a voluntary Humility, and worshipping of Angels; they intrude into those things which they have not seen, vainly puffed up by their fleshly Mind.

Col. ii. 18, 23

551 Q. Doth *Satan* know how to imitate even good Things?

A. He can transform himself into an Angel of Light. *2 Cor. xi. 14*

552 Q. What doth he teach People to pray for?

A. For something to consume upon their Lusts. *Jam. iv. 3*

553 Q. How doth he teach them to give Alms?

A.

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A. That they may have Glory of Men.
Mat. vi. 2

554 Q. How does he teach them to fast?

A. As Hypocrites, who disfigure their Faces, that they may appear unto Men to fast. *Mat. vi. 16*

555 Q. How does he teach them to honour others?

A. With respect of Persons. *Jam. ii. 1.*
Jude ver. 16

556 Q. What other chief Oeconomy has the Devil in the World?

A. Abominable Idolatries, where Men worship and serve the Creature, more than the Creator; and change the Glory of the uncorruptible God into an Image made like to corruptible Man, and to Birds and four-footed Beasts, and creeping things. *1 Pet. iv. 3. Rom. i. 23, 25*

557 Q. Of all his Slaves, which are the worst?

A. Such as after they have escaped the Pollutions of the World, are again intangled therein, and overcome; with these the latter End is worse than the Beginning. *2 Pet. ii. 20*

558 Q. Which are the surest?

I. A. How doth he teach them to give

A. Such as have never Forgiveness.

Mark iii. 29

559 Q. Who are they?

A. Such as blaspheme against the Holy Ghost. ver. 29

560 Q. What is the Character of the hardened Men?

A. God is not in all their Thoughts: Their Ways are always grievous, and God's Judgments are far above out of their Sight.

Pf. x. 4, 5

561 Q. What may one frequently observe of such People?

A. They spend their Days in Wealth (or Mirth) and in a Moment go down to the Grave. *Job* xxi. 13

562 Q. How do they die?

A. They are like the Beasts that perish.

Pf. xlix. 20

563 Q. Whence comes it that often they live so at Ease?

A. God, willing to shew his Wrath, and to make his Power known, endured with much Long-suffering the Vessels of Wrath fitted for Destruction. *Rom.* ix. 22

564 Q. Sure the Consciences of such must be past all feeling?

A.

A. They have their Conscience fear'd
with a hot Iron. *1 Tim. iv. 2*

565 Q. But if there be Natural Men,
who do not much Harm in the main?

A. Then are they dead in their Sins.
Cal. ii. 13

They are unto every good Work repro-
bate. *Tit. i. 16*

566 Q. What have they all to expect?

A. A fiery Indignation which shall devour
the Adversaries. *Heb. x. 27*

567 Q. In what Relation stand the good
moral People with Satan?

A. They also are taken Captive by him
at his Will. (*2 Tim. ii. 26*)

568 Q. How are they called?

A. Children of Wrath, fulfilling the De-
sires of the Mind, (*Thoughts, or Reason.*)
Eph. ii. 3

569 Q. How doth the Devil lead natural
Men?

A. By his Snares, till they can recover
from them. *2 Tim. ii. 26*

570 Q. For Instance?

A. They that will be rich, fall into
Temptation, and a Snare, and into many
foolish and hurtful Lusts. *1 Tim. vi. 9*

571 Q. Who else?

A. Such as count it Pleasure to riot. *1 Pet. ii. 13*

572 Q. And who beside?

A. Such as love the Praise of Men more than the Praise of God. *John xii. 43*

573 Q. And who lastly?

A. The slow Bellies. *Tir. i. 12*

574 Q. How do Souls who have once had something, fall off from Good?

A. Partly, the Devil taketh away the Word out of their Hearts, when they have heard; partly, they go forth and are choaked with Cares, and Riches, and Pleasures of this Life; partly, the Word cannot get Root in them, and these in time of Temptation fall away. *Luke viii. 12, 13, 14*

575 Q. But what, if a Man is awakened time after time, and still lets things lie?

A. The Fearful have their Part in the Lake. *Rev. xxi. 8*

576 Q. How is it generally with them that are under the Power of Satan?

A. In their Ways are Destruction and Misery; they sit in Darkness, and in the Shadow of Death; in Sorrow of the World, which worketh Death. *Rom. iii. 16. Luke ii. 79. 2 Cor. vii. 10*

577 Q. Don't they think at all of escaping from him? A.

A. They don't know the Way of Peace.
Rom. iii. 17

578 Q. What doth the Saviour seek to do with such People?

A. To guide their Feet into the Way of Peace. *Luke i. 79. (vid. Q. 982)*

579 Q. And when is it that the Devil must deliver them up?

A. When a stronger than he cometh upon him. *Luke xi. 22*

580 Q. What must he do then?

A. He must go out of the Man. *ver. 24*

581 Q. Does he let them alone ever after?

A. He saith, I will return unto mine House whence I came out. *ver. 21*

582 Q. And then does he prevail sometimes?

A. When he cometh, he findeth it swept and garnished: Then goeth he and taketh to him seven other Spirits more wicked than himself, and they enter in, and dwell there. *ver. 25, 26.*

583 Q. Doth he use outward Force, when he cannot succeed inwardly?

A. He casteth some into Prison. *Rev. ii. 10.* And all that will live godly in Christ Jesus, must suffer Persecution. *(vid. Q. 1172)*

584 Q. When is it, that one does not

mind either outward or inward Power of Satan?

A. When Christ dwelleth in the Heart by Faith, and one is rooted and grounded in Love.

585 Q. How is Satan to be overcome in general?

A. Thro' the Hand of the Mediator. For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil. 1 John iii. 8

He thro' Death hath destroyed him that had the Power of Death, that is, the Devil; and delivered them, who thro' Fear of Death were all their Life-time subject to Bondage. Heb. ii. 14, 15

586 Q. Is that the very Son of God, who was eternally with his Father?

A. We beheld his Glory, saith John, the Glory as of the only begotten of the Father. John i. 14

587 Q. But did he undertake and accomplish the Work in this glorious Form?

A. Altho' he was in the Form of God, yet he made himself of no Reputation, and took upon him the Form of a Servant. Phil. ii. 6, 7

588 Q. How doth the Scripture call this?

A.

to *Aw. Dealing prudently w/so. li. 13*

589 Q. What is the Name of him who hath done so?

A. *Jesys Christ. Rom. 1. 3*

590 Q. What doth *CHRIST* signify?

A. *Messias, that is, Anointed. John 1. 41*

591 Q. What is the Meaning of *JESUS*?

A. *A Saviour. Math. 1. 21*

592 Q. What Relation hath he to us?

A. We have no other Lord but Jesus Christ, by whom are all things. *1 Cor. viii. 6*

593 Q. What hath he done for us?

A. He hath redeemed us from the Curse of the Law, being made a Curse for us. *Gal. iii. 13*

594 Q. Hath this Matter been foretold?

A. To this Jesus give all the Prophets Witness, that through his Name, whosoever believeth in him, shall receive Remission of Sins. *Acts x. 43*

595 Q. Who first witnessed concerning him?

A. God said to the Serpent: The Seed of the Woman shall bruise thy Head, and thou shalt bruise his Heel. *Gen. iii. 15*

596 Q. Where is that explained of our Lord?

A. Death is swallowed up in Victory. O Death, where is thy Sting? O Grave, where

where is thy Victory? But Thanks be to God, which giveth us the Victory thro' our Lord Jesus Christ. *1 Cor. xv. 54, 55, 56, 57.*

597 Q. What was promised to Abraham concerning This Seed?

A. In thy Seed shall all the Nations of the Earth be blessed. *Gen. xxii. 18.*

598 Q. To what Time did Jacob fix his Coming?

A. The Scepter shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come. *Gen. xlix. 10.*

599 Q. What did God institute in Honour of his Son?

A. The Paschal Lamb. *Exod. xii.*

And the Blood which was a Token, that the Destroyer should pass over the Door, and not come in to smite. *Exod. xii. 22, 23.*

600 Q. Was it not strange that God so early thought of this Feast?

A. No; since even the Book of Life, wherein all the Names of the Blessed were written from the Foundation of the World, was then already filed the Lamb's Book. *Rev. xlii. 8.*

601 Q. Whereto therefore did all the Sacrifices point?

A. The Holy Ghost signified hereby, that

the Way into the Holiest of all, was not yet made manifest, while as the first Tabernacle was yet standing; which was a Figure for the Time then present, in which were offered both Gifts and Sacrifices, imposed until the time of Reformation. *Heb. ix. 8, 9, 10*

602 Q. How then did *Moses* keep the Passover?

A. Through Faith he kept the Passover, and the sprinkling of Blood. *Heb. xi. 28*

603 Q. And what did the Rock signify, out of which Water was given to the People?

A. The spiritual Rock that followed them, that Rock was Christ. *1 Cor. x. 4*

604 Q. What Type doth our Saviour himself apply to himself?

A. That as *Moses* lifted up the Serpent in the Wilderness, even so was the Son of Man to be lifted up: That whosoever believeth in him, should not perish, but have everlasting Life. *John iii. 14, 15*

605 Q. Why were the People at that Time destroyed of Serpents?

A. Because they tempted Him. *1 Cor. x. 9*

606 Q. But what was the Remedy?

A. Looking unto Him. (*Heb. xii. 2*)

607 Q. What was promised to *Moses*?

A. That the Lord would raise up a Prophet

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phet from the midst of their Brethren, like unto *Moses*; and every Soul which would not hear that Prophet, should be destroyed from among the People. *Deut. xviii. 15. Acts iii. 23.*

608 Q. What Conception did *Moses* form to himself of this Prophet?

A. Yea, he loved the People, all his Saints are in thy Hand; and they sat down at thy Feet, every one shall receive of thy Words. *Deut. xxxiii. 3.*

609 Q. How has this been literally fulfilled?

A. When *Mary* sat at Jesus's Feet. *Luke x. 39.*

610 Q. And how was this Prophetical-Office of his explained to *Moses*?

A. In the holy Mount, when Jesus received from the Father Honour and Glory, through the Voice which came to him from the excellent Glory; This is my beloved Son, in whom I am well pleased. *2 Pet. i. 17, 18.*

611 Q. What was *David*?

A. His Father and Servant. *Mat. xxii. 45.*

612 Q. How did he see before-hand his Humiliation?

A.

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A. He said : Thou hast made Him a little lower than the Angels. *Pf. viii. 5*

613 Q. Who do the Apostles tell us this is ?

A. Jesus. *Heb. ii. 9*

614 Q. How does he (according to David's Description) look upon his Saints which are on the Earth ?

A. All his Delight is in them. *Pf. xvi. 3*

615 Q. How is he called in this Behalf ?

A. The Saviour of the Body ; the special Saviour of those that believe. *Eph. v. 23. 1 Tim. iv. 10*

616 Q. But what must they observe at the same Time ?

A. That he is the Propitiation not for their Sins only, but also for the Sins of the whole World. *1 John ii. 2*

617 Q. How came there to be any Elect ?

A. He hath redeemed them out of every People and Nation, and washed them from their Sins in his own Blood. *Rev. v. 9. ch. i. 5*

618 Q. Was it long since determined in the Old Testament, that he should die ?

A. He died, and was buried, according to the Scriptures. *1 Cor. xv. 3, 4*

All this was done, that the Scriptures of the

the Prophets might be fulfilled. *Mat. xxvi.*

56

619 Q. But what did prove a Comfort to him?

A. His Flesh rested in Hope, that God would not leave his Soul in Hell, (*1 Pe. iii. 19.*) nor suffer his holy One to see Corruption. *Pf. xvi. 9, 10. Acts ii. 26, 27.*

620 Q. May not David himself be meant here?

A. *Paul* faith; *David* saw Corruption: And *Peter*, that he is both dead and buried, and his Sepulchre is with us unto this Day. *Acts xiii. 36. ch. ii. 29*

621 Q. What Words did David speak prophetically, as in the Person of this his Son?

A. They hate me without a Cause. *Pf. xxxv. 19. & lxix. 4. John xv. 25*

Sacrifice and Offering thou didst not desire, Burnt-Offering and Sin-Offering hast thou not required: Then said I, Lo, I come: In the Volume of the Book it is written of me. *Pf. xl. 6, 7. Heb. x. 5, 6, 7*

My God! My God! why hast thou forsaken me? *Pf. xxii. 1. Mat. xxvii. 46*

622 Q. What Particulars hath he described, which happened to him?

A.

A. All they that see him, laugh him to Scorn; they shoot out the Lip, they shake the Head, saying, He trusted in the Lord. *Pf.* xxii. 7, 8. *Mat.* xxvii. 39, &c.

623 Q. Concerning his Garments?

A. They part his Garments among them, and cast Lots upon his Vesture. *Pf.* xxii. 18.

John xix. 23, 24.

624 Q. Concerning his Disciples?

A. His Lovers and Friends stand aloof from his Sore, and his Kinsmen stand afar off. *Pf.* xxxviii. 11. *Mat.* xxvi. 56.

625 Q. Concerning his answering for himself?

A. He was as a dumb Man that openeth not his Mouth; as a Man that heareth not, and in whose Mouth are no Reproofs. *Pf.* xxxviii. 13, 14. *Mat.* xxvi. 63. ch. xxvii. 12, 14. *Luke* xxiii. 9.

626 Q. Concerning his Thirst?

A. They gave him also Gall for his Meat, and in his Thirst they gave him Vinegar to drink. *Pf.* lxix. 21. *Mat.* xxvii. 34, 48.

627 Q. Concerning his Betrayer?

A. His own familiar Friend, in whom he trusted, which did eat of his Bread, lifted up his Heel against him. *Pf.* xli. 9. *John* xiii. 18.

628 Q. Concerning his Cross?

A. They have pierced his Hands and his Feet, He may tell all his Bones. *Pf. xxii. 16, 17. John xix. 18.*

629 Q. Concerning his Cup?

A. He shall drink of the Brook in the Way. *Pf. cx. 7. Mat. xxvii. 39.*

630 Q. What Prospect had he of his Victory?

A. Thou hast ascended on high; Thou hast led Captivity Captive. *Pf. lxxviii. 18. Eph. iv. 8, 9, 10.*

631 Q. Of his Ascension into Heaven?

A. God is gone up with a Shout, the Lord with the Sound of a Trumpet. *Pf. xlvii. 15. John xx. 17.*

632 Q. Of his prophetical Office?

A. The Children shall be born to thee, like the Dew from the Womb of the Morning. *Pf. cx. 3. (Luther's Transl.) Heb. iii. 10, 11.*

633 Q. Of his Priesthood?

A. The Lord hath sworn, and will not repent, Thou art a Priest for ever. *Pf. cx. 4. Heb. vii. 17.*

634 Q. Of his Kingdom?

A. The Lord said unto my Lord, Sit thou at my right Hand, until I make thine Enemies

Enemies thy Footstool. *Psa. cx. 1. 8 Mat. xxii. 44*

635 Q. How do the * *Canticles* describe the Beauty of the crucified Bridegroom in his Passion?

A. He is white and ruddy, the chiefest among ten thousand. *Cant. v. 10*

636 Q. How does *John* explain that?

A. This is he that came by Water and Blood. *1 John v. 6*

637 Q. How do they describe his besweated Head, and matted Hair?

A. His Head is as the most fine Gold, his Locks are bushy, and black as a Raven. *Cant. v. 11*

638 Q. His Eyes wan, and swoln?

A. His Eyes are as the Eyes of Doves, washed with Milk, and fitly set. *ver. 12*

639 Q. His Cheeks mangled, and bathed with Tears?

A. His Cheeks are as a Bed of Spices, as sweet Flowers. *ver. 13*

640 Q. His pale Mouth discharging Moisture?

A. His Lips like Lillies, dropping sweet-smelling Myrrh. *ver. 13*

* The *Canticles* either were not written by a Prophet, or they must witness of Jesus.

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641 Q. His swoln, pale, pierced Hands?

A. His Hands are as Gold Rings set with the Beryl. ver. 14. (Behold, I have graven thee upon the Palms of my Hands. *Isa.* xlix. 16)

642 Q. His black and blue, scourged, of Blood exhausted Body?

A. His Belly is as bright Ivory, overlaid with Sapphires. ver. 14

643 Q. His besweated Legs fixed to the Cross's Wood?

A. His Legs are as Pillars of Marble, set upon Sockets of fine Gold. ver. 15

644 Q. His Posture upon the Tree?

A. As Lebanon, excellent as the Cedars. ver. 15

645 Q. His last Words?

A. His Mouth is most sweet, yea, altogether lovely. ver. 16

646 Q. Forasmuch as *Isaiab* saw his Glory, (*Isa.* vi. *John* xii. 41) what doth he say of his Humiliation?

A. Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder: And his Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. *Isa.* ix. 6

647 Q. What doth he say of the Land where Jesus went in and out?

A. The People that walked in Darkness, have seen a great Light; they that dwell in the Land of the Shadow of Death, upon them hath the Light shined. *Isa. ix. 2.*

648 Q. Was he to be a gracious Lord?

A. A bruised Reed shall he not break; and the smoking Flax shall he not quench, *Isa. xlii. 3.*

649 Q. Was he to proceed with all Meekness?

A. He shall not be morose, nor quarrelsome, ver. 4. (*Luth. Tr.*) *Mat. xi. 29.*

650 Q. Was he to make much Noise?

A. He shall not cry, nor lift up, nor cause his Voice to be heard in the Street. *Isa. xlii. 2.*

651 Q. How was he to rule and manage?

A. With Righteousness shall he judge the Poor. *Isa. xi. 4.*

652 Q. Were the Nations also to look after him?

A. To him shall the Gentiles seek, ver. 10. *Gen. xlix. 10.*

653 Q. What does *Isaiah* say of his Forerunner?

A. The Voice of him that crieth in the

Wilderness: Prepare ye the Way of the Lord, make strait in the Desert a Highway for our God. *Isa. xl. 3*

654 Q. Who applies that to himself?

A. John the Baptist saith: I am the Voice of one crying in the Wilderness; Make strait the Way of the Lord, as said the Prophet *Isaiah*. *John i. 23*

He was not that Light, but was sent to bear Witness of that Light. ver. 8

655 Q. But who was the right Teacher?

A. I will give Thee ('tis spoken of the Messiah) for a Covenant of the People, for a Light of the Gentiles. *Isa. xlii. 6*

656 Q. What more is said of him?

A. Behold I have given him for a Witness to the People, a Leader and Commander to the People. *Isa. lv. 4*

657 Q. What Inference flowed from this for the People?

A. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the Wicked forsake his Way, and the unrighteous Man his Thoughts, and let him return unto the Lord. ver. 6, 7

658 Q. How did Jesus use to express it?

A. Repent ye: the Kingdom of God is at Hand. *Mark i. 15*

660 Q. How doth *Isaiah* describe his *Conflict* and *Victory*?

A. Who is this that cometh from *Edom*, with *died Garments* from *Bozra*? This that is glorious in his *Apparel*, travelling in the *Greatness* of his *Strength*? I that speak in *Righteousness*, mighty to save. *Isa. lxxiii. 1*

660 Q. Why is he so red in his *Apparel*?

A. He trod the *Wine-press* alone, and of the *People* there was none with him; their *Blood* was sprinkled upon his *Garments*, and stained all his *Raiment*. ver. 3

661 Q. Was he, as it were, entirely left to himself?

A. He looked, and there was none to help, and he wondered that there was none to uphold; therefore his own *Arm* brought *Salvation* unto him. ver. 5

662 Q. But yet did he go thro' with it?

A. He trod down all to the *Earth*. ver. 6

663 Q. How doth *Jeremiah* call him?

A. *David*, the *King* of *Israel* and *Judah*, whom the *Lord* will raise up unto them. *Jer. xxx. 4, 9*

664 Q. What *Testimony* doth the *Lord* give of his *Humanity*?

A. Who is this that engaged his *Heart* to approach unto me? *Jer. xxx. 21*
Who

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Who is blind, but my Servant? who is blind as he that is perfect? *Isa. xlii. 19*

666 Q. What saith the Saviour hereto?

A. My Meant is to do the Will of him that sent me, and to finish his Work. *John iv. 34*

Abide in my Love, even as I have kept my Father's Commandments, and abide in his Love. *John xv. 10*

666 Q. How is it said farther?

A. I will raise unto David a righteous Branch, and a King shall reign and prosper, and this is his Name whereby he shall be called, The Lord our Righteousness. *Jer. xxiii. 5, 6*

667 Q. How is this expressed in the New Testament?

A. Christ is of God made unto us Righteousness. *1 Cor. i. 30*

668 Q. How doth *Ezekiel* prophesy?

A. The Lord will set up one Shepherd over them, even his Servant David: He shall feed them, and he shall be their Shepherd. *Ezek. xxxiv. 23*

669 Q. But how came the Son to be made a Servant?

A. Tho' he were a Son, yet learned he Obedience by the things which he suffered;

for it became him, for whom are all things, and by whom are all things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings. *Heb. ii. 10. ch. v. 8*

670 Q. What did *Daniel* promise?

A. That in four hundred and ninety Years, the Transgression should be finished, an End should be made of Sins, Reconciliation made for Iniquity, everlasting Righteousness brought in, the Vision and Prophecy sealed up, and the most Holy should be anointed. *Dan. ix. 24*

671 Q. How doth he call him?

A. Messiah the Prince. ver. 25

672 Q. How hath *Daniel* seen him in Glory?

A. I saw one coming with the Clouds of Heaven, and he came to the Antient of Days, and there was given him Dominion and Glory, and a Kingdom, that all People, Nations, and Languages, should serve him. *ch. vii. 13, 14*

673 Q. What promiseth he by *Hosea*?

A. I will ransom them from the Power of the Grave: O Death! I will be thy Plagues; O Grave! I will be thy Destruction. *Hos. xiii. 14*

674 Q. Was this to be done without much Pomp?

A. He was to be fruitful among his Brethren. *ver. 15.*

675 Q. Why so?

A. The Kingdom of God cometh not with Observation. *Luke xvii. 20*

The Secret of the Lord is with them that fear him. *Pf. xxv. 14*

676 Q. How hath this been observed?

A. God shewed him openly, not to all the People, but unto Witnesses chosen before. *Acts x. 41*

677 Q. Who mentions the Place of his Birth?

A. *Micah* saith: Thou *Bethlehem Ephrath*, tho' thou be little among the thousands of *Judah*, yet out of thee shall He come forth unto me, that is to be Ruler in *Israel*; whose Goings forth have been from of Old, from Everlasting. *Micah v. 2*

678 Q. Was this known to the Jews?

A. *Herod* gathered all the chief Priests and Scribes of the People together, and demanded of them, where Christ should be born: And they said unto him, in *Bethlehem* of *Judea*: for thus it is written by the Prophet. *Mat. ii. 4, 5*

679 Q. How doth Micah describe the State under the Law?

A. Therefore will he give them up, until the Time that she which travaileth, hath brought forth. *Micah v. 3*

680 Q. Who was that?

A. The Virgin that was to conceive and bring forth a Son, whom they were to call *Immanuel. Isa. vii. 14. Mat. i. 23*

681 Q. What more did Micah prophesy of him?

A. He shall stand and feed in the Strength of the Lord, in the Majesty of the Name of the Lord his God: For now shall he be great unto the Ends of the Earth. *Micah v. 4*

682 Q. What Face of Things was there to be in *Judea* at that Time?

A. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with Joy, he will rest in his Love, he will joy over thee with singing. *Zeph. iii. 17*

683 Q. What saith *Haggai*?

A. I will shake all Nations, and the Desire of all Nations shall come. *Hag. ii. 7*

684 Q. What other Title has he in the New Testament?

A. The Consolation of *Israel. Luke ii. 25*

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685 Q. What particular Circumstance hath *Zechariah*?

A. If ye think good, saith he, give me my Price; so they weighed thirty Pieces of Silver: And the Lord said, Cast it unto the Potter; a goodly Price that I was prized at of them! And I took the thirty Pieces of Silver, and cast them to the Potter in the House of the Lord. *Zech. xi. 12, 13. Mat. xxvii. 5, 9, 10*

686 Q. How describeth he the King's Entry?

A. Behold thy King cometh unto thee; he is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the Fole of an Ass. *Zech. ix. 9*

687 Q. And the Mount of Olives?

A. And his Feet shall stand in that Day upon the Mount of Olives, which is before *Jerusalem*, and the Mount of Olives shall cleave in the midst. *Zech. xiv. 4*

688 Q. And the Crucifixion Day?

A. It shall be one Day which shall be known to the Lord, not Day nor Night; but at Evening-time it shall be light. ver. 7

689 Q. What said *Zecharias* of the Contest with *Satan*?

A. There was shewed me *Joshua* the High-

High-Priest standing before the Angel of the Lord; and *Satan* standing at his right Hand to resist him. *Zech. iii. 1*

690 Q. What was *Joshua* clothed with?

A. With filthy Garments. ver. 3

691 Q. How came he by filthy Garments?

A. God made him to be Sin for us, who knew no Sin. *2 Cor. v. 21*

692 Q. How fared it with *Satan*?

A. The Lord said unto *Satan*, The Lord rebuke thee, O *Satan*, even the Lord that hath chosen *Jerusalem*, rebuke thee. *Zech. iii. 2*

693 Q. How with *Joshua*?

A. The Angel said: Take away the filthy Garments from him. ver. 4

694 Q. How is he called in this Respect?

A. A Brand plucked out of the Fire. ver. 2

695 Q. Have we all our Share herein?

A. Hear now, O *Joshua* the High-Priest, thou and thy Fellows. ver. 8

696 Q. Was our Saviour of a high Descent?

A. He was a Rod out of the Stem of *Jesse*, and a Branch out of his Roots. *Isa. xi. 1*

He grew up as a tender Plant, and as a Root out of a dry Ground. *Isa. liii. 2*

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697 Q. Could one perceive from his outward Appearance, who he was?

A. He hath no Form nor Comeliness, saith *Isaiah*, and when we shall see him, there is no Beauty that we should desire him. *Isa. liii. 2*

698 Q. What Opinion therefore did his People entertain concerning him?

A. They esteemed him stricken, smitten of God, and afflicted. ver. 4

699 Q. Was there any Ground for it?

A. He was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisement of our Peace was upon him.

ver. 5

700 Q. And what was the Consequence of this?

A. With his Stripes we are healed. ver. 5

701 Q. In what Circumstances was the whole Race of Mankind?

A. All we like Sheep have gone astray,

ver. 6

702 Q. But what did God?

A. The Lord laid on him the Iniquity of us all. ver. 6

703 Q. Was he willing to undergo this?

A. He gave his Back to the Smitters, and his Cheeks to them that plucked off the Hair;

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Hair; he hid not his Face from Shame and Spitting. *Isa.* i. 6

704 Q. Did he suffer all quite patiently?

A. He was oppressed, and he was afflicted, yet he opened not his Mouth: He is brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so he opened not his Mouth. *Isa.* lili. 7

705 Q. When all was now finished?

A. He was taken from Prison, and from Judgment; and who shall declare his Generation? ver. 8

706 Q. How is this expressed in the New Testament?

A. He became the Author of eternal Salvation unto all them that obey him. *Heb.* v. 9

He ever liveth to make Intercession for Us. *Heb.* vii. 25

Christ being raised from the Dead, dieth no more. *Rom.* vi. 9

He hath abolished Death, and brought Life and Immortality to Light through the Gospel. *2 Tim.* i. 10

707 Q. For whose Sake hath he died?

A. He was cut off out of the Land of the Living, for the Transgression of his People was he stricken. *Isa.* lili. 8

708 Q. And was this his Father's well-considered Decree?

A. He was delivered by the determinate Counsel and Fore-knowledge of God: *Acts ii. 23*

709 Q. Was there a *Recompence* assigned him for it?

A. When his Soul should be made an Offering for Sin, he was to see his Seed, to prolong his Days, and the Pleasure of the Lord was to prosper in his Hand. *Isa. liii. 10*

710 Q. Why was this no more than just?

A. He was to see of the Travel of his Soul, and be satisfied. ver. 11

711 Q. And wherein did it consist?

A. In the justifying of many, on account of having borne their Iniquities. ver. 11

712 Q. It is said elsewhere, (*Luke xvii. 10.*) When ye shall have done all those Things which are commanded you, say, we are unprofitable Servants!

A. Him the Father therefore loved, because he laid down his Life. *John x. 17* (*vid. Q. 207.*)

713 Q. But why was His Work meritorious?

A. No Man took his Life from him, but he laid it down of himself: He had Power

to

to lay it down, and Power to take it again.
ver. 18

714 Q. Was he to have few or many?

A. A Portion with the Great, (a great many, *Germ. Tr.*) *Isa.* liii. 12

715 Q. How is it expressed in the Revelations?

A. A great Multitude which no Man could number. *Rev.* vii. 9

716 Q. All of them well-disposed pious People?

A. The Strong likewise, and the Transgressors. *Isa.* liii. 12

Yea, the Rebellious also. *Ps.* lxxviii. 18

717 Q. Why?

A. Because he hath poured out his Soul unto Death; because he was numbered with them; because he bare their Sins; because he made Intercession for them. *Isa.* liii. 12

718 Q. What was the first Fruit of this Intercession?

A. One of the Malefactors which were crucified with him, said, Lord, remember me; And Jesus said unto him, To Day shalt thou be with me in Paradise. *Luke* xxiii.

42, 43

719 Q. Were the Promises enough, or was

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it necessary he should at last come himself?

A. How otherwise should the Scriptures be fulfilled? *Mat. xxvi. 54 **

720 Q. When **came** He?

A. When the Fulness of the Time was come, God sent forth his Son made of a Woman, made under the Law. *Gal. iv. 4*

721 Q. To what End?

A. To redeem them that were under the Law, that we might receive the Adoption of Sons. *ver. 5*

722 Q. In what Form came he into the World?

A. Forasmuch as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same. *Heb. ii. 14*

723 Q. Who was his Mother?

A. A Virgin whose Name was *Mary*, of the House of *David*, espoused to a Man; but she knew not a Man. *Luke i. 27, 34*

724 Q. Who begat him?

A. That holy Thing which was born of her, was from the Holy Ghost. *ver. 35*

725 Q. Where did she bring him forth?

A. At *Bethlehem*. She brought him forth, and wrapped him in swaddling Cloths, and laid him in a Manger, because there was no

* Here ends the Parenthesis begun Q. 441.

Room

Room for them in the Inn. *Luke ii. 4, 7*

726 Q. Who received him first upon his coming into the World?

A. The Shepherds from the Field. ver. 8, 16

727 Q. Who did Homage to him in the Name of the Heathen?

A. The Wise-men. *Mat. ii. 1*

728 Q. Who welcomed him in the Name of the Faithful?

A. Simeon and Anna. *Luke ii. 25, 36*

729 Q. Did he continue in *Bethlehem*?

A. *Joseph* arose, and took the young Child and his Mother, and departed into *Egypt*, and was there until the Death of *Herod*. *Mat. ii. 14, 15*

730 Q. Who were his first Martyrs?

A. *Herod* sent forth and slew all the Children that were in *Bethlehem*, and in all the Coasts thereof, from two Years old and under. ver. 16

731 Q. How did he first manifest himself?

A. When he was twelve Years old, he held a Discourse with the Doctors in the Temple. *Luke ii. 46*

732 Q. What did he after this?

A. He went Home with his Parents, and was subject unto them. ver. 51

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733 Q. How many Years did he live perfectly retired?

A. Thirty Years. *Luke iii. 23.*

734 Q. Did he fulfil all Righteousness of the Law?

A. He came unto *John* to be baptized of him, and said: Thus it becometh us. *Mat. iii. 13, 15.*

735 Q. What must he do, to retrieve the Honour of Mankind towards the Devil?

A. He was led up of the Spirit into the Wilderness, to be tempted of the Devil.

Mat. iv. 1.

736 Q. Was he first thoroughly faint and weak?

A. He was with the wild Beasts forty Days, and fasted. *Mark i. 13. Mat. iv. 2.*

737 Q. What Feeling had He then that He was a Man?

A. He was an hungred, *Mat. iv. 2.*

738 Q. What did the Devil here put him upon doing?

A. That he should command the Stones to be made Bread, ver. 3.

739 Q. Was he indeed able to make Bread?

A. With five Loaves he fed five thousand; and with seven Loaves four thousand, *Mat. xvi. 9, 10.*

740 Q. But why did he not make Bread now?

A. The Tempter suggested it to him. *Mat. iv. 3.*

741 Q. How did he extricate himself?
A. He said: It is written, Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God. *ver. 4.*

742 Q. Since he had now overcome Hunger, what farther Course did the Tempter take?

A. He took him up into the holy City, and set him on a Pinnacle of the Temple, and said, Cast thy self down, for it is written, He shall give his Angels Charge concerning thee, and in their Hands they shall bear thee up, lest at any Time thou dash thy Foot against a Stone. *ver. 5, 6.*

743 Q. Was he able to have come down?

A. When some would have cast him down headlong from the Brow of a Hill, he passed through the midst of them, and went his Way. *Luke iv. 29, 30.*

744 Q. But how (through Humility) did he here wave his Power?

A. He said: Thou shalt not tempt the Lord thy God. *Mat. iv. 7.*

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745 Q. What was the third Temptation?

A. He shewed him all the Kingdoms of the World, and said; All these things will I give thee, if thou wilt fall down and worship me. ver. 8, 9

746 Q. Was he very indigent?

A. He had not where to lay his Head.
Mat. viii. 20

747 Q. Had he no Hankering after all these Treasures?

A. He said: Get thee hence, *Satan*; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
Mat. iv. 10

748 Q. How therefore did the Temptation end?

A. Then the Devil left him (for a Season) and behold Angels came and ministered unto him. *Mat. iv. 11. Luke iv. 13*

749 Q. Was this a seeming, or real Temptation?

A. He was in all Points tempted like as we are. *Heb. iv. 15*

750 Q. On what was his Victory grounded?

A. He overcame through the Word of his Testimony, and he loved not his Life.
(Rev. xii. 11)

751 Q. What besides this, strengthens Believers when they are to enter the Lists?

A. The Blood of the Lamb. *Rev. xii. 11*

752 Q. How did he live in the World for about thirty Years?

A. He was made in the Likeness of Men, and was found in Fashion as a Man. *Phil. ii. 7, 8*

In all things like unto his Brethren. *Heb. ii. 17*

753 Q. Was he nevertheless a King?

A. He said unto *Pilate*: Thou sayest that I am a King. *John xviii. 37*

754 Q. What was he besides?

A. A Prophet mighty in Deed and Word, before God, and all the People. *Luke xlv. 19*

That Prophet. *John i. 21*

755 Q. What more?

A. The High Priest and Apostle of our Profession. *Heb. iii. 1*

756 Q. How far did his Kingly Power as Man, extend?

A. He knew that the Father heard him always. *John xi. 42*

And that the Father had given all things into his Hands. *John xiii. 3*

That if he were to pray to the Father, he

he would give him more than twelve Legions of Angels. *Mat. xxvi. 53*

757 Q. But did he want to be an earthly King?

A. When he perceived that they would make him a King, he departed. *John vi. 15*

758 Q. Wherein did he shew himself a King most?

A. He went about doing Good, and healing all that were oppressed of the Devil.

Act. x. 38

The Devils knew him, and he suffered them not to speak. *Mark i. 34*

759 Q. Wherein did he daily exercise his Kingly Power?

A. In healing every Body. *Luke v. 15, 17*

760 Q. Could he multiply things as he would?

A. Do you not remember the five Loaves of the five thousand, neither the seven Loaves of the four thousand. *Mat. xvi. 9, 10*

761 Q. Could he procure Money when he would?

A. He said unto *Peter*: Go thou to the Sea, and cast an Hook, and take up the Fish that first cometh up; and when thou hast opened his Mouth, thou shalt find a Piece of Money. *Mat. xvii. 27*

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762 Q. Why then was he so poor?

A. Tho' he was rich, yet for our Sakes he became poor, that we through his Poverty might be rich. 2 Cor. viii. 9

763 Q Who maintained him?

A. Certain Women ministred unto him
of their Substance. *Luke viii. 3.*

764 Q. But was he able to supply all his Disciples with every thing they wanted ?

A. He asked them: When I sent you without Purse and Scrip, and Shoes, lacked ye any thing? And they said, Nothing.
Luke xxii. 35

765 Q. How was his kingly Office derided ?

A. They platted a Crown of Thorns, and put it upon his Head, and a Reed in his right Hand; and they bowed the Knee before him, and mocked him, saying, Hail, King of the *Jews*! *Mat. xxvii. 29*

766 Q. How hath he shewn himself as King even in his Sufferings?

A. As soon as he had said, I am he ; they went backward, and fell to the Ground.

John xviii. 5, 6

Pilate was afraid of him. ch. xix. 8

767 Q. Was our King brought even to the utmost Extremity?

A. He cried: My God, my God! why

M

haft

hast thou forsaken me? *Mat. xxvii. 46.*
Mark xv. 34

768 Q. What royal Honours had he together with his Sufferings?

A. The Sun was darkned, and the Veil of the Temple was rent in the midst. *Luke xxiii. 45*

The Earth did quake, and the Rocks rent, and the Graves were opened, and many Bodies of Saints which slept, arose, and came out of the Graves after his Resurrection. *Mat. xxvii. 51, 52, 53*

769 Q. How did he exercise his prophetic Office?

A. He manifested his Father's Name. *John xvii. 6*

770 Q. Had he great Gifts?

A. Never Man spake like this Man. *John vii. 46*

771 Q. Could he see into the Heart?

A. He needed not that any should testify of Man: For he knew what was in Man. *John ii. 25*

772 Q. How was his prophetic Office made a Jest of?

A. The Soldiers said: Prophecy unto us, thou Christ, who is he that smote thee. *Mat. xxvi. 68, Luke xxii. 64*

773 Q. How was it magnified in the midst of his Sufferings?

A. The Lord looked upon *Peter*, and *Peter* remembered the Word of the Lord, and he went out and wept bitterly. *Luke xxii. 61, 62*

774 Q. And how after his Sufferings?

A. He said unto his Disciples, These are the Words which I spake unto you, while I was yet with you. *Luke xxiv. 44*

And to *Thomas*: Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side; and be not faithless, but believing. *John xx. 27*

775 Q. What was his *priestly* Employment?

A. He prayed. *Mat. xiv. 23. ch. xix. 13. ch. xxvi. 39, 42, 44*

He offered up, in the Days of his Flesh, Prayers and Supplications with strong crying and Tears. *Heb. v 7*

He prayed for his, who were in the World. *John xvii. 9, 11*

He prayed for the World. *Luke xxiii. 34*

776 Q. What more?

A. He his own self bare our Sins in his own Body on the Tree. *1 Pet. ii. 24*

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777 Q. When was he most humbled in his priestly Office?

A. When he began to be sore amazed, and to be very heavy. *Mark xiv. 33*

And said to his Father: O my Father, if it be possible, let this Cup pass from me! *Mat. xxvi. 37, 39*

778 Q. When was his priestly Office despised?

A. When they cried out, His Blood be on us, and on our Children! *Mat. xxvii. 25*

779 Q. What priestly Part did he perform during his Sufferings?

A. He said: Father forgive them, for they know not what they do. *Luke xxiii. 34*

780 Q. When did he glorify this his Office?

A. When he cried out, and said, It is finished. *John xix. 30*

781 Q. Wherewith did he conclude it on Earth?

A. He lift up his Hands and blessed his Disciples. *Luke xxiv. 50, 51*

782 Q. Was he liable to all human Infirmities likewise?

A. He was a Man like as we are, yet without Sin. *Heb. iv. 15*

783 Q. But not without Temptation?

A.

A. He was in all Points tempted like as we are. *Heb. iv. 15*

784 Q. Was he subject to Hunger?

A. He hungered. *Mat. iv. 2. ch. xxi. 18*

He thirsted. *John xix. 28*

785 Q. Was he healthy?

A. A Man of Sorrows, and acquainted with Grief. *Isa. liii. 3*

He bore our Sicknesses. *Mat. viii. 17*

786 Q. But how was he really looked upon by People?

A. He was so despised, that they hid as it were their Faces from him. *Isa. liii. 3*

787 Q. Perhaps as from any other common Man?

A. He was despised and rejected above all; his Visage was so marred more than any Man, and his Form more than the Sons of Men. *Isa. lii. 14*

788 Q. Was he ever moved to any Warmth?

A. He groaned in the Spirit, and was troubled. *John xi. 33*

789 Q. Even in such manner as People might discover it?

A. He looked round about on them with Anger. *Mark iii. 5*

790 Q. Could he be in great Anxiety?

A. He began to be sore amazed, and to be very heavy, and said, My Soul is exceeding sorrowful, unto Death. *Mark* xiv. 33, 34

791 Q. Could he weep?

A. Jesus wept. *John* xi. 35

792 Q. Did he know all Things at that Time?

A. Of one Day and Hour he knew not. *Mat.* xxiv. 36

793 Q. Was he weak likewise?

A. Being wearied, he sat himself down. *John* iv. 6

He slept. *Mat.* viii. 24

794 Q. When was he at the weakest?

A. When he could not get the Apostles to watch with him. (See *Mat.* xxvi. 40)

795 Q. Was he ever wavering?

A. He said: Father, if it be possible, let this Cup pass from me! nevertheless, not as I will, but as thou wilt. *Mat.* xxvi. 39

796 Q. What happened then; did he get Strength?

A. An Angel strengthened him. *Luke* xxii. 43

797 Q. What is to be learnt from all this?

A. That he is a faithful High-Priest, in things pertaining to God, to make Reconciliation

ciliation for the Sins of the People. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted. *Heb. ii. 17, 18*

798 Q. Did he continue a Man even after his Resurrection?

A. He said unto *Peter* and the other Disciples: Children, have ye any Meat? *John xxi. 5*

He was known of them in breaking of Bread. *Luke xxiv. 35*

799 Q. Whereas he was a Man as we are, did he never commit any Sin?

A. He did no Sin. *1 Pet. ii. 22*

Which of you, saith he, convinceth me of Sin? *John viii. 46*

800 Q. Was he *lowly-minded*?

A. Lowly in Heart. *Mat. xi. 29*

He sought not his own Glory. *John viii. 50*

801 Q. Was he chaste?

A. A Lamb without Blemish, and without Spot. (*1 Pet. i. 19*)

802 Q. Was he liberal?

A. He said: I will not send them away fasting. *Mat. xv. 32*

803 Q. Was he laborious?

A. By Day. *Mark iii. 20, 21. ch. vi. 31, 34, 35. ch. viii. 2*

And

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And Night. *Luke vi. 12*

804 Q. Since he was so holy, probably he was very sharp and severe towards wicked People?

A. He said to the Woman taken in Adultery: Hath no Man condemned thee? Neither do I condemn thee: Go, and sin no more. *John viii. 10, 11*

805 Q. Did he ever meddle in other Men's Matters?

A. One said unto him: Master, speak to my Brother, that he divide the Inheritance with me: And he said unto him, Man, who made me a Judge, or a Divider over you. *Luke xii. 13, 14*

806 Q. How did he carry himself towards the Magistrate?

A. He said: Render to *Cæsar* the things that are *Cæsar's*, and to God the things that are God's. *Mark xii. 17. Luke xx. 25*

807 Q. Was he very wise?

A. So, that no Man was able to answer him a Word, neither durst any Man (at last) ask him any more Questions. *Mat. xxii. 46*

808 Q. What did he preach?

A. Repent and believe. *Mark i. 15*

809 Q. How did he behave toward Sinners?

A.

A. He concerned himself with them, and eat with them. *Mat.* ix. 9, 10. *Mark* ii. 5. ch. v. 34. *Luke* vii. 48. ch. xv. 1, 2. ch. xix. 5. *John* iv. 7, 9. ch. ix. 34, 35.

810 Q. Why this?

A. He came to seek, and to save that which was lost. *Luke* xix. 10.

811 Q. How then ought all his Witnesses to be?

A. As he was, so are they in this World. *1 John* iv. 17.

812 Q. Was he obedient?

A. Unto Death. *Philip* ii. 8.

813 Q. Was he placable?

A. The Thieves which were crucified with him, railed on him. Afterwards, one of them said, Lord, remember me, when thou comest into thy Kingdom: And he answered him, To Day shalt thou be with me in Paradise. *Mat.* xxvii. 44. *Luke* xxiii. 42, 43.

814 Q. Was he compassionate?

A. He saw a Woman weeping, and had Compassion on her, and said unto her, Weep not. *Luke* vii. 13.

815 Q. Was he a true Friend?

A. The Jews speaking of *Lazarus*, said: Behold how he loved him! *John* xi. 36.

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816 Q. Did he love Order?

A. He said unto *Peter*: Of whom do the Kings of the Earth take Tribute? Of their own Children, or of Strangers? *Peter* saith unto him, Of Strangers. *Jesus* said, Then are the Children free: Notwithstanding, lest we should offend them, give for me and thee. *Mat.* xvii. 25, 26, 27

817 Q. Was he simple?

A. There came unto him a Woman having an Alabaſter Box of very precious Ointment, and poured it on his Head. When his Disciples ſaw it, they had Indignation: But he ſaid, Why trouble ye the Woman? She hath wrought a good Work upon me. *Mat.* xxvi. 7, 8, 10

818 Q. Had he Courage?

A. There came certain Men unto him, ſaying: Depart, for *Herod* will kill thee. And he answered; Go and tell that Fox, Behold I caſt out Devils, and I do Cures to Day and to Morrow, and the third Day I ſhall be perfected. Nevertheless, I muſt walk to Day and to Morrow, and the Day following. *Luke* xiii. 31, 32, 33

819 Q. Yet did he not alſo withdraw upon another Occaſion?

A. He hid himſelf. *John* viii. 59

820 Q. How was he in the Matter of Religion?

A. He feared God, was pious. *Heb. v. 7. See Margin.*

821 Q. How stood it with him in respect of Evil?

A. He knew no Sin. *2 Cor. v. 21*

822 Q. How in respect of Goodness?

A. Such an High-Priest became us, who is holy. *Heb. vii. 26*

823 Q. Was it happy to converse with him?

A. He said unto the Twelve, Will ye also go away? Then *Peter* answered, Lord, to whom shall we go? *John vi. 67, 68.*

824 Q. How at last did he conclude his Life?

A. Bearing our Sins in his own Body on the Tree, that we being dead to Sin, should live unto Righteousness. *1 Pet. ii. 24*

825 Q. Was he acknowledged to be guiltless?

A. *Pilate* said: I find no Fault in him. Nor yet *Herod*. *John xix. 6. Lukexxiii. 14, 15*
For *Pilate* knew that for Envy they had delivered him. *Mat. xxvii. 18*

826 Q. Did he himself meet his Sufferings?

A. When *Jesus* knew that the Time was come,

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come, he stedfastly set his Face to go to Jerusalem. Luke ix. 51

827 Q. What Testament did he make before his Death?

A. Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me. John xvii. 24.

828 Q. What followed upon his Death?

A. That he was buried, according to the Scriptures. 1 Cor. xv. 4

829 Q. What did he in the Interval before he rose?

A. He went by the Spirit, and preached to the Spirits in Prison. 1 Pet. iii. 19

830 Q. When did he rise again?

A. On the third Day, according to the Scriptures. 1 Cor. xv. 4

831 Q. How did he successively shew himself?

A. First he was seen of the Women; then of Cephas, then of the Twelve: After that, he was seen of above five hundred Brethren at once. Mat. xxviii. 9. 1 Cor. xv. 5, 6

832 Q. How did he employ himself?

A. He taught his Disciples the things pertaining to the Kingdom of God. Acts i. 3

833 Q. What did he command them?

A. That they should wait for the Promise of the Father. ver. 4

834 Q. What did he ordain them to be?

A. His Witnesses in all *Judea*, and in *Samaria*, and unto the uttermost Part of the Earth. ver. 8

835 Q. How did he confirm the Word?

A. With Signs following. *Mark* xvi. 20

836 Q. Whither did he send them?

A. Into all the World. To all Nations. To every Creature. *Mat.* xxviii. 19. *Mark* xvi. 15. *Luke* xxiv. 47

837 Q. After he had thus instructed his Disciples, what did become of him?

A. He was **received up** into Heaven, and sat on the right Hand of God. *Mark* xvi. 19

838 Q. Whereon doth he sit?

A. On his Father's Throne. *Rev.* iii. 21

839 Q. Wherefore?

A. Because he overcame. ver. 21

840 Q. Doth he sit there as God, or as Man?

A. Because he was made in the Likeness of Men, and humbled himself even unto Death; therefore hath God so exalted him,

N and

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and given him a Name which is above every Name. *Philip. ii. 7, 8, 9.*

841 Q. Under what Title doth the Man *Jesus* enjoy all this Glory?

A. As the *LAMB* that was slain. *Rev. vii. 12.*

842 Q. What Honour is done to that Name?

A. Every Creature in Heaven and Earth, and in the Sea, cry, Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb, for ever and ever! And the four Beasts say, Amen. And the four and twenty Elders fall down and worship. *ver. 13, 14.*

843 Q. Do they perform this to him as Man?

A. They said: Thou art worthy, for thou wast slain. *ver. 9.*

844 Q. How long will the Lamb rule?

A. Till he hath put all Enemies under his Feet. *1 Cor. xv. 25.*

845 Q. Is every thing subject to him?

A. He hath put all things under his Feet. *ver. 27.*

846 Q. Is God also subject to the Lamb?

A.

A. He is excepted, which did put all things under him. ver. 27

847 Q. How hath he now, for all his Pains and Sufferings, experienced in his human Nature, his peculiar Reward?

A. He is crowned with Glory and Honour. *Heb. ii. 7*

848 Q. What have his People from him?

A. He saveth them from their Sins. *Mat. i. 21*

849 Q. Who forgiveth Sins?

A. God forgiveth Iniquity, and Transgression, and Sin. *Exod. xxxiv. 7*

850 Q. And what is said of our Saviour?

A. Know ye, that the Son of Man hath Power on Earth to forgive Sins. *Mat. ix. 6*

851 Q. How is he, if compared with other Men?

A. The greatest among them that were born of Women (*Mat. xi. 11.*) was not worthy to unloose his Shoes Latchet. *Luke iii. 16*

852 Q. Whose are the Angels?

A. His. *Mat. xiii. 41*

853 Q. All of them?

A. All the holy Angels. *Mat. xxv. 31*

854 Q. What hath he at his Disposal?

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A. The Father hath given all things into his Hands. *John xiii. 3.*

All things that the Father hath, are his. *John xvi. 15.*

All Spirits. All Powers. *1 Pet. iii. 22. Eph. i. 21, 22.*

He is Lord over all. *Rom. ix. 5. 1 Cor. xv. 27.*

855 Q. Perhaps only on Earth?

A. All Power is given unto him in Heaven and in Earth. *Mat. xxviii. 18.*

856 Q. Wherein consists the whole Foundation of Religion?

A. That we believe on the Name of Jesus Christ. *1 John iii. 23.*

Other Foundation can no Man lay, than that is laid, which is Jesus Christ. *1 Cor. iii. 11.*

Neither is there Salvation in any other: For there is none other Name under Heaven, given among Men, whereby we must be saved. *Acts iv. 12.*

857 Q. Wherein consists the whole Practice?

A. Men are taught to observe all things whatsoever he hath commanded us. *Mat. xxviii. 20.*

858 Q. May one depend upon him?

A. A. I.

A. All the Promises of God are in him
Yea, and in him Amen, unto the Glory of
God. 2 *Cor.* i. 20

859 Q. How long?

A. Heaven and Earth shall pass away,
but his Words shall not pass away. *Mat.*
xxiv. 35

860 Q. Over what is he principally to
reign?

A. He shall reign over the House of Ja-
cob for ever, and of his Kingdom there
shall be no End. *Luke* i. 33

His People shall be willing, (*Free-will-*
Offerings.) *Psf.* cx. 3. *vid.* *Rom.* xi. 17

861 Q. In whose Name is Remission of
Sins now granted?

A. In his Name among all Nations.
Luke xxiv. 47. *Acts* x. 43

862 Q. What does he now do for us above?

A. He maketh Intercession for us. *Rom.*
viii. 34

863 Q. Must we receive all from him?

A. Of his Fulness all we receive. *John*
i. 16

864 Q. Even Grace?

A. Grace also. *ver.* 17

865 Q. Can he bring the Spiritually dead
to Life?

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A. The Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live.

John v. 25

866 Q. How many?

A. Whom he will. ver. 21

867 Q. That is surprizing!

A. Marvel not at this, for the Hour is coming, in the which all that are in the Graves shall hear his Voice, and shall come forth. ver. 28, 29

868 Q. With what doth he baptize?

A. With the Holy Ghost. *Mat. iii. 11*

869 Q. Who instructs in the Saviour's Matters?

A. They shall be all taught of God.

John vi. 45

Every Man that heareth and learneth of the Father, cometh unto him. ver. 45

And the Holy Ghost is his Witness, whom God hath given to them that obey Him.

Acts v. 32

870 Q. How do we obtain any thing?

A. What we ask in his Name, that will he do. *John xiv. 13*

871 Q. Can one do nothing without him?

A. Without me, saith Jesus, ye can do nothing. *John xv. 5*

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872

872 Q. Does he come into the Heart, together with the Father?

A. Jesus said: If a Man love me, he will keep my Words; and my Father will love him, and we will come unto him, and make our Abode with him. *John xiv. 23*

873 Q. From what Time does our Prayer become right chearful?

A. From the Time that we do it in his Name, our Joy is full. *John xvi. 24*

874 Q. Who was it that dispensed that great Effusion of the Holy Ghost?

A. *Peter* saith: Jesus being by the right Hand of God exalted, and having received of the Father the Promise of the Holy Ghost, hath shed forth this, which ye see and hear. *Acts ii. 33*

875 Q. So then he has now taken full Possession of Heaven?

A. The Heaven must receive him, until the Times of the Restitution of all things, which God hath spoken by the Mouth of his Prophets. *Acts iii. 21*

876 Q. To whom was he chiefly sent?

A. Unto the lost Sheep of the House of *Israel*. *Mat. xv. 24*

877 Q. But if a Jew will not hear him?

A. That Soul shall be destroyed from among his People. *Acts iii. 23*

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878 Q. Will they however hear at last?

A. *Paul* knew a Mystery concerning this, with which he acquainted the Gentiles, lest they should be wise in their own Conceits.

Rom. xi. 25

879 Q. Whence comes this?

A. God hath exalted Jesus with his right Hand, to be a Prince and a Saviour, to give Repentance unto *Israel*, and Forgiveness of Sins. *Acts v. 31*

880 Q. But when shall this come to pass?

A. *Paul* saith: When the Fulness of the Gentiles shall come in, that then all *Israel* shall be saved also. *Rom. xi. 25, 26*

881 Q. Through whom are all Signs and Wonders performed?

A. By the Name of Jesus, God's holy Child. *Acts iv. 30*

882 Q. Doth the Devil likewise know how considerable Jesus is?

A. It is well known to him. *Acts xix. 15*

883 Q. Who took upon himself the Sins of the whole World?

A. Behold the Lamb of God which taketh away the Sins of the World. *Joh. i. 29*

884 Q. Does he also concern himself for the Actions of profligate People?

A. *Stephen* said: Lord lay not this Sin to their Charge! *Acts vii. 60*

885

885 Q. Who is to execute Judgment?

A. It is He which is ordained to be the Judge of Quick and Dead. *Act. x. 42*

We must all appear before the Judgment Seat of Christ, that every one may receive the things done in his Body, whether it be good or bad. *2 Cor. v. 10*

Before him shall be gathered all Nations. *Mat. xxv. 32*

886 Q. Perhaps because he is the Son of God?

A. Authority is given him to execute Judgment, because he is the Son of Man. *John v. 27*

887 Q. Since he did not destroy the Law, what then did he do with regard to the Law?

A. He caused it to be preached, that by him all that believe are justified from all things, from which they could not be justified by the Law of Moses. *Acts xiii. 39. vid. Rom. viii. 3, 4*

888 Q. Who are his Kindred?

A. They who do the Will of his Father in Heaven. *Mat. xii. 50*

889 Q. Hath he many Brethren?

A. He is the first born among many Brethren. *Rom. viii. 29*

890 Q. What is especially his Charge?

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A. To be the Captain of the Salvation of the Children of God. *Heb. ii. 10*

891 Q. Can no one be condemned who cleaves to him?

A. Whosoever shall call on the Name of the Lord, shall be saved. *Acts ii. 21*

892 Q. Who are they that shall be saved?

A. He that believeth, and is baptized. *Mark xvi. 16*

893 Q. Who shall be damned?

A. He that believeth not. *Ibid.*

894 Q. How were his Disciples to act?

A. Into whatsoever House they should enter, they were to say first; Peace be to this House! *Luke x. 5, 6*

895 Q. Concerning God, it is known that all things serve Him?

A. To this End Christ both died, and rose, and revived, that he might be Lord both of the Dead and Living. *Rom. xiv. 9.* (*vid. Q. 61*)

896 Q. What are all Believers?

A. His (testimonial) Epistle, written with the Spirit of the living God. *2 Cor. iii. 3*

Tokens of Triumph, which God affords in Christ in every Place. *2 Cor. ii. 14*

Vouchers, who set to their Seal that God is true. *John iii. 33*)

897 Q. Hath his *Kingdom* already taken Place?

A. He is set down at God's right Hand in the heavenly Places, and all things are put under his Feet. *Eph. i. 20, 22.*

898 Q. Will it be thus in the other World too?

A. Not only in this World, but also in that which is to come, he is above all Principality, and Power, and Might, and Dominion, and every Name that is named. ver. 21

899 Q. What are we in particular?

A. His purchased Possession, (*this Acquisition, περιποίησις*) *Eph. i. 14.*

900 Q. What is he in his House?

A. The chief Corner-Stone; in whom all the Building fitly framed together, groweth unto an holy Temple in the Lord. *Eph. ii. 20, 21.*

901 Q. How is his Kingdom called?

A. The Kingdom of Christ, and of God. *Eph. v. 5.*

902 Q. Whom do all Christians in the World serve?

A. They serve the Lord Christ. *Rom. xiv. 18. Col. iii. 24.*

903 Q. How are all things to be counted in

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in Comparison of the Knowledge of Him?

A. But Loss and Dung. *Phil.* iii. 8

904 Q. How far doth his Love extend?

A. Beyond all Length, and Breadth, and Depth, and Height. *Eph.* iii. 18

905 Q. What is contained in him?

A. In him are hid all the Treasures of Wisdom and Knowledge. *Col.* ii. 3

906 Q. To what is his Kingdom opposed?

A. To the Power of Darknes. *Col.* i. 13

907 Q. Are all Creatures put in a hopeful Condition by him?

A. He hath reconciled all things, whether in Earth or Heaven. *Col.* i. 20. *Eph.* i. 10

The Creature was made subject to Vanity. *Rom.* viii. 20

But by reason of him, not without Hope. ver. 20, 21

908 Q. Have all the Creatures a Feeling hereof?

A. They groan together, and wait for the Manifestation of the Sons of God. *Rom.* viii. 19, 22

909 Q. But who are preferred before all?

A. We, who have the First-fruits of the Spirit. ver. 23

910 Q. What dwells in his Humanity?

A.

A. All the Fulness of the Godhead bodily. *Col. ii. 9*

911 Q. How is Thanksgiving to be made to God and the Father?

A. By him. *Col. iii. 17*

912 Q. Hath he made one all Nations and Conditions of Men?

A. There is neither *Jew* nor *Greek*, there is neither *Bond* nor *Free*, there is neither *Male* nor *Female*: But they are all One in Christ Jesus. *Gal. iii. 28*

913 Q. What is properly the chief Character he bears in his Manhood?

A. That the Man Christ Jesus is the Mediator between God and Men. *1 Tim. ii. 5*

914 Q. What followed with respect to the Man Christ Jesus, after he was justified by the Spirit?

A. He was seen of Angels, (or, of his *Messengers*;) He was preached unto all Nations: He found People which believed on him: He was received up into Glory. *1 Tim. iii. 16*

915 Q. Who will take Care for his *Appearing*?

A. The blessed and only Potentate, the King of Kings, and Lord of Lords. *1 Tim. vi. 15*

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916 Q. When?

A. In his Times. ver. 15

917 Q. Where is all the Grace of God collected together?

A. In Christ. 2 *Tim.* i. 9

918 Q. Who are the Believers?

A. They who call upon Jesus Christ both their and our Lord. 1 *Cor.* i. 2

919 Q. Who first honoured him?

A. He received from the Father Honour and Glory, when there came such a Voice to him, This is my beloved Son in whom I am well pleased. 2 *Pet.* i. 17

John said: I knew him not; but he that sent me to baptize, said, Upon whom thou shalt see the Spirit descending, the same is He. *John* i. 33

920 Q. What keeps off the last Day?

A. The Long-suffering of the Lord; who is not willing that any should perish, but that all should come to Repentance. 2 *Pet.* iii. 9

921 Q. Whence is it that any one's Life is prolonged?

A. Because He saith, Lord, let it alone this Year also. (*Luke* xiii. 8)

922 Q. Will his Coming be Majestick?

A. He will come with Power and great Glory. *Mat.* xxiv. 30

Who

Who may abide the Day of his Coming?

Mal. iii. 2

923 Q. Ought the Faithful to think upon it?

A. Seeing then that all these things shall be dissolved, what manner of Persons ought ye to be? *2 Pet. iii. 11*

924 Q. Is it necessary to confess his *Manhood*?

A. Every Spirit that confesseth not that Jesus is come in the Flesh, is not of God.

1 John iv. 3

925 Q. But cannot one believe it, except he be a Child of God?

A. Whosoever believeth, is born of God.

1 John v. 1

926 Q. Are the Angels of God also to worship the Man Jesus?

A. When he bringeth in the first begotten into the World, he saith, Let all the Angels of God worship him! *Heb. i. 6*

927 Q. How long is this to last?

A. His Years shall not fail. *Psf. cii. 27. Heb. i. 12*

928 Q. Why is he stiled our Brother?

A. Because both he that sanctifieth, and they who are sanctified, are all of one. *Heb. ii. 11*

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929 Q. What Advantage is it to us, his being gone into Heaven?

A. He is our Fore-runner. *Heb. vi. 20*

I go, saith he, to prepare a Place for you.
John xiv. 2, 3

930 Q. How will he appear the second Time?

A. Without Sin, unto Salvation, unto them that look for him. *Heb. ix. 28*

931 Q. Hath he made them all perfect?

A. By one Offering he hath perfected them for ever. *Heb. x. 14*

932 Q. How is he called on this Account?

A. Our new and living Way. *ver. 20*

933 Q. How farther?

A. The Author and Finisher of Faith.
Heb. ii. 2

934 Q. Yet farther?

A. The Mediator of the new Covenant.
Heb. ix. 15. ch. xii. 24

935 Q. What was his proper Business in this Respect?

A. For this Cause he is the Mediator of the New Testament, that by Means of Death, for the Redemption of the Transgressions that were under the first Testament, they which are called, might receive the

the Promise of eternal Inheritance. *Heb.*
ix. 15

936 Q. Who was his Companion thro'
all these Circumstances?

A. God brought again from the Dead
our Lord Jesus; that great Shepherd of the
Sheep, thro' the Blood of the everlasting
Covenant. *Heb.* xiii. 20

937 Q. When we now are once sancti-
fied, where do we abide?

A. Preserved in Jesus Christ. *Jude* ver. 1

938 Q. Have we more Lords besides him?

A. Though there be Lords many, yet to
us there is but one Lord Jesus Christ. *1 Cor.*
viii. 5, 6

He is our only Lord. *Jude* ver. 4. (*vid.*
Q 257.) *2 Cor.* v. 15. ch. xi. 2, 3

639 Q. Whom must one pray to for the
understanding of these Mysteries?

A. We know that the Son of God is
come, and hath given us an Understanding;
that we may know him that is true. *1 Job.*
v. 20

940 Q. How hath *John* seen him?

A. I saw in the midst of the seven golden
Candlesticks one like unto the Son of Man,
clothed with a Garment down to the Foot,
and girt about the Paps with a golden Gir-

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dle: His Head and his Hairs were white like Wool, as white as Snow; and his Eyes were as a Flame of Fire; and his Feet like unto fine Brass, as if they burned in a Furnace; and his Voice as the Sound of many Waters. And he had in his right Hand seven Stars; and out of his Mouth went a sharp two-edged Sword; and his Countenance was as the Sun shineth in his Strength.

Rev. i. 13, 14, 15, 16

941 Q. How long will he reign as the Son of Man?

A. Till he hath put all Enemies under his Feet; till he shall have put down all Rule, and all Authority and Power. The last Enemy that shall be destroyed, is Death.

1 Cor. xv. 24, 25, 26

942 Q. What will the Man Christ Jesus then do?

A. Then shall he also himself be subject unto the Father. ver. 28

And deliver up the Kingdom to him. ver. 24

943 Q. To what End?

A. That God may be all in all. ver. 28

944 Q. What will he do after this?

A. He will abide as Son. *John viii. 35*

945 Q. But where do we abide?

A.

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A. Ever with the Lord. *1 Thess. iv. 17*

Where he is. *John xii. 26. ch. xvii. 24*

946 Q. How so?

A. Because there shall be no more Death.

Rev. xxi. 4

947 Q. Hath he promised this?

A. He saith: As I live by the Father; so he that eateth me, even he shall live by me. *John vi. 57*

948 Q. Do we then eat him?

A. Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. ver. 53

949 Q. But who takes Care to give us this Meat and Drink?

A. As no Man ever yet hated his own Flesh, but nourisheth and cherisheth it, so doth the Lord with the Church. *Eph. v. 29*

950 Q. But he is in Heaven?

A. He saith: I am with you alway, (*all the Days, Gr.*) even unto the End of the World. *Mat. xxviii. 20*

951 Q. With the Apostles perhaps?

A. I pray, saith he, not for these alone, but for them also which shall believe on me through their Word. *John xvii. 20*

952 Q. Must the Assembly needs be large, where Jesus will be present?

A.

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A. Where three are gathered together in my Name, there am I in the midst of them.

Mat. xviii. 20

953 Q. Perhaps where only two?

A. Two of them went to *Emmaus*, and *Jesus* drew near, and went with them. *Luke xxiv. 13, 15*

954 Q. Perhaps even with One?

A. *Mary* stood without at the Sepulchre, weeping; and as she turned herself back, she saw *Jesus* standing. *John xx. 11, 14*

955 Q. Sure then, when the Number is greater?

A. As the Eleven were gathered together, *Jesus* stood in the midst of them. *Luke xxiv. 33, 36*

After that he was seen of above five hundred Brethren at once. *1 Cor. xv. 6.* In *Acts i. 15.* the Assembly was an hundred and twenty. And in *Acts iv. 4.* they were five thousand.

956 Q. How is such an Assembly called?

A. One Body. *1 Cor. x. 17*

957 Q. What holds this Body together?

A. One Bread. *ver. 17*

That they all may be One, as thou Father in me, and I in thee, that they also may be One in us. *John xvii. 21*

958 Q. But how is it as to absent Brethren?

A. They stand fast with us in one Mind, and strive together for the Faith of the Gospel. *Phil.* i. 27

959 Q. How may we be called in one Word?

A. A Gathering together unto Christ, (*ἐπισυναγωγή ἐπὶ χριστὸν*) 2 *Theff.* ii. 1

960 Q. How are they called who are above?

A. The Spirits of just Men made perfect. *Heb.* xii. 23

961 Q. How both together?

A. The Church of the first-born. ver. 23
His Body, the Fulness of him that filleth all in all. *Eph.* i. 23

An Habitation of God thro' the Spirit. *Eph.* ii. 22

962 Q. Who knits them all together?

A. Their Head. *Col.* ii. 19

963 Q. How doth the Head carry himself towards the Body?

A. He is the Saviour of the Body. *Eph.* v. 23

964 Q. How is the whole Dispensation with regard to the Body styled?

A. **Grace.** *John* i. 17

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965 Q. What other Name doth our Saviour give it?

A. The *KINGDOM* of God. *Mark* iv. 26, 30

A great Supper. *Luke* xiv. 16

966 Q. What Difference is there between the Kingdom of Grace, and a settled Church?

A. The Kingdom of Heaven is like unto a Net, that gathereth of every Kind; and at the End of the World they will be severed. *Mat.* xiii. 47, 49

967 Q. And what is commanded the Church?

A. Put away from among yourselves the Person that is wicked. *1 Cor.* v. 13

968 Q. What Course is taken in the Kingdom of Grace?

A. The Lord sends to them that are bidden, saying, Come; for all things are ready! that his House may be filled. *Luke* xiv. 17, 23

969 Q. Do all come?

A. One excused himself, saying, I have bought a Piece of Ground, and I must needs go and see it: Another said, I have bought five Yoke of Oxen, and I go to prove them: A third, I have married a Wife,

Wife, and therefore I cannot come. *Luke*
xiv. 18, 19, 20

970 Q. And do all that come abide?

A. If so be they are clothed, and not found naked. (2 *Cor.* v. 3)

971 Q. But who must clothe them?

A. He that hath wrought us for the self same thing, is God. (2 *Cor.* v. 5)

And Jesus said: I counsel thee to buy of me white Raiment, that thou mayest be clothed, and that the Shame of thy Nakedness do not appear. *Rev.* iii. 18

972 Q. Is it not all the same, whatever one has on?

A. The King came in to see the Guests, and he saw there a Man which had not on a Wedding-Garment: And he said unto him, Friend, how camest thou in hither, not having a Wedding-Garment? And he was speechless. Then said the King to the Servants, Bind him Hand and Foot, and cast him into outer Darknes; there shall be weeping and gnashing of Teeth. *Mat.* xxii. 11, 12, 13

973 Q. What Garment is that?

A. The Garments of Salvation, and the Robe of Righteousness. *Isa.* lxi. 10

974 Q. How are the other Garments of the Children of God called? A.

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A. Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering, &c. *Col. iii. 12*

975 Q. What do they put on over these?

A. Love, which is the Bond of Perfection. *ver. 14*

976 Q. And above all, and with all, and to all this Clothing?

A. The Lord Jesus. *Rom. xiii. 14*

977 Q. What are we to do with this Garment?

A. Keep it. *Rev. xvi. 15*

978 Q. And what with the others?

A. Wash them, and make them white in the Blood of the Lamb. *Rev. vii. 14*

979 Q. How is one affected towards the Garment spotted by the Flesh?

A. One hates it. *Jude ver. 23*

980 Q. How are all Men by Nature before this?

A. Wretched, miserable, poor, blind, and naked. See *Rev. iii. 17*

981 Q. But when they acknowledge their Wretchedness?

A. Then have they the Gospel preached to them. *Mat. xi. 5*

982 Q. How do they get out of their Misery?

A.

A. When the Poor crieth, the Lord heareth, and saveth him. *Pf. xxxiv. 6*

983 Q. How do they get rid of all their Perplexities?

A. Their Feet are guided into the Way of Peace. *Luke i. 79 (vid. Q. 578)*

984 Q. And what Testimony doth such an one bear the gracious God for this?

A. Thou hast in Love to my Soul delivered it from the Pit of Corruption: For thou hast cast all my Sins behind thy Back. *Isa. xxxviii. 17*

985 Q. What is said of all Souls before this?

A. That they are dead in Sins. *Eph. ii 5*

986 Q. What is it to be naturally dead?

A. When the Body is without the Soul. *Jam. ii. 26*

987 Q. Who therefore are spiritually dead?

A. All Souls (*vid. Gr.*) who have not the Spirit. *Jude ver. 19*

988 Q. Can they never be happy without new Life?

A. Except a Man be born again, he cannot see the Kingdom of God. *John iii. 3, 5*

989 Q. Who must quicken them into Life?

A. The Son. *John v. 25*

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990 Q. By what?

A. By his Voice. ver. 25

991 Q. What is his Voice?

A. The Spirit is he that beareth Witness, because the Spirit is Truth. 1 *Job.* 5, 6

992 Q. What Truth is this?

A. The Word that is preached unto us.
1 *Pet.* i. 25, 22

993 Q. Is this Word certain?

A. We are born again, not of corruptible Seed, but of incorruptible, by the Word of God which abideth for ever.

1. 23

994 Q. How is this done?

A. When the Word is mixed with Faith.
Heb. iv. 2

995 Q. How doth the Scripture term the Principles from which we are begotten?

A. Water and Spirit.

996 Q. Who is the Water?

A. The holy Spirit, which they that believe, receive. *John* vii. 39

997 Q. What is the Spirit?

A. The Word which the Lord sends in his Spirit. *Zech.* vii. 12

998 Q. Hath it great Force?

A. It liveth. 1 *Pet.* i. 23

999 Q. What doth the Word do before it begetteth?

A.

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A. It breaketh the Rock in Pieces. *Jer.*
xxiii. 29

1000 Q. What Rock?

A. The stony Heart in our Flesh. *Ezek.*
xxxvi. 26

1001 Q. What do we receive instead
of that?

A. A new Heart, and a new Spirit. *ver.* 26

1002 Q. What follows first upon this
Awakening?

A. One receives Light. *Eph.* v. 14

1003 Q. From whom?

A. Awake thou that sleepest, and arise
from the Dead, and Christ shall give thee
Light. *ver.* 14

1004 Q. What Effect hath this En-
lightning?

A. One longs to turn from Darkness to
Light, and from the Power of Satan unto
God. *Acts* xxvi. 18

1005 Q. What follows upon this?

A. Our Sins are blotted out, and the
Times of refreshing come. *Acts* iii. 19

One finds Rest unto his Soul. *Mat.* xi. 29

1006 Q. Doth the Saviour suffer himself
to be long intreated?

A. We pray you in Christ's Stead, be ye
reconciled. *2 Cor.* v. 20

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1007 Q. Do we absolutely do nothing but barely receive Grace?

A. To him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness.

Rom. iv. 5

1008 Q. Is there no Pains-taking requisite hereto?

A. It depends not on any one's Willing or Running, but on God's shewing Mercy,

Rom. ix. 16

1009 Q. What means then: ' Strive to enter in?' *Luke xiii. 24*

A. We are to imitate such as strive for Masteries. *2 Tim. ii. 5*

1010 Q. And what is it they do?

A. They entangle not themselves with other things. *ver. 4*

1011 Q. How does a lost Man behave, when the Saviour touches his Heart?

A. Immediately he confers not with Flesh and Blood. *Gal. i. 16*

1012 Q. A single Instance in the Scripture, that an unconverted Soul was obliged to undergo much Trouble in order to be converted?

A. _____

1013 Q. What then doth Wrestling with God mean?

A. Not letting him go except he bless us. *Gen. xxxii. 26*

Weeping, and making Supplication. *Hos. xii. 4*

1014 Q. What therefore is requisite to the Entrance into Christ's Kingdom?

A. To (*turn like, or*) be converted and become as a little Child. *Mat. xviii. 3*

To let one's self be saved. *Acts ii. 40.* (*see Gr.*)

To suffer one's self to be reconciled. *2 Cor. v. 20*

To let one's self be washed. *John xiii. 8*

1015 Q. Whereto then serve all Anxieties and Fears?

A. That Men may recover themselves (*awake, or come to their Senses*) out of the Snare of the Devil. *2 Tim. ii. 26*

1016 Q. Must Satan let the Soul go, as soon as she desires Freedom?

A. So soon as the Stronger comes upon him. *Luke xi. 22*

1017 Q. What is the Danger here?

A. He saith: I will return whence I came out. *ver. 24*

1018 Q. When can he enter again?

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A When the Heart is empty. *Mat. xii. 44*

1019 Q. What then ought immediately to take Place?

A. That Christ dwell in our Hearts. *Eph. iii. 17*

1020 Q. Cannot they be both together?

A. What Concord hath Christ with *Be-lial*? *2 Cor. vi. 15*

1021 Q. Need one go far to seek the Lord Jeſus?

A. He ſtands at the Door and knocks. *Rev. iii. 20*

1022 Q. But with the Intention to make his Abode alſo?

A. If a Man love me, ſaith he, he will keep my Words; and my Father will love him, and we will come unto him, and make our Abode with him. *Jahn xiv. 23*

1023 Q. But how is all this done?

A. By Faith. *Eph. iii. 17*

1024 Q. But one muſt do Good likewise?

A. Faith worketh by Love. *Gal. v. 6*

1025 Q. Is there any Fear, leſt good Works ſhould not follow, tho' one believes?

A. If theſe things be in you, they make you that ye ſhall neither be barren, nor unfruitful. *2 Pet. i. 8*

We are his Workmanſhip, created in
1 Christ

Christ Jesus unto good Works, that we should walk in them. *Eph. ii. 10*

Make the Tree good, and the Fruit will be good. *Mat. xii. 33*

1026 Q. What then is properly the Cause of good Works?

A. The Love of Christ constrains us. *2 Cor. v. 14*

1027 Q. And whence springs this Love of Christ?

A. It is shed abroad in our Hearts by the Holy Ghost. *Rom. v. 5*

1028 Q. Is this a happy Love?

A. There is no Fear in Love; but perfect Love casteth out Fear; because Fear hath Torment: He that feareth, is not made perfect in Love. *1 John iv. 18*

1029 Q. And what is the next Reason of it?

A. Because our Sins are forgiven us for his Name's Sake. *1 John ii. 12*

1030 Q. Is that a never-failing Reason of Love?

A. Jesus said, (of the Woman who was a Sinner) Her Sins which are many, are forgiven; therefore she hath loved much: But to whom little is forgiven, the same loveth little. *Luke vii. 47*

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1031 Q. But where there are good Works, are they of no Value without Love?

A. Though I bestow all my Goods to feed the Poor, and though I give my Body to be burned, and have not Love, it profiteth me nothing. 1 *Cor.* xiii. 3

1032 Q. But if one hath undeniably great Ministerial Gifts?

A. Though I speak with the Tongues of Men and of Angels, and have not Love, I am become as sounding Brass, or a tinkling Cymbal. ver. 1

1033 Q. But if one could do Wonders?

A. Though I have all Faith, so that I could remove Mountains, and have not Love, I am nothing. ver. 2

1034 Q. But if one could even cast out Devils?

A. Rejoice not, saith our Lord, that the Spirits are subject unto you, but rather rejoice because your Names are written in Heaven. *Luke* x. 20

1035 Q. Doth Love abide constant?

A. Love is a most vehement Flame. *1 *Cor.* xiii. 6*

Which many Waters cannot quench, neither can the Floods drown it. ver. 7

1036 Q. What remains the perpetual Ground of this Love? A.

A. That He hath loved us, and washed us from our Sins in his own Blood. *Rev. i. 5*

1037 Q. This is very well here below, but what Song will be sung above?

A. That new Song of the four and twenty Elders before the Throne. *Rev. v. 8, 9*

1038 Q. How does it run?

A. Thou wert slain, and hast redeemed us to God by thy Blood. *ver. 9*

1039 Q. Who is the daily Author of the Salvation of even the obedient Children of God?

A. The Saviour made perfect, since the *It is finished. Heb. v. 9*

1040 Q. Will they hear nothing of their own Goodness?

A. They will not have their own Righteousness which is of the Law, but that which is through the Faith of Christ. *Phil. iii. 9*

1041 Q. Has Sin in general been long since forgiven?

A. Jesus hath by One Offering perfected for ever them that are sanctified. *Heb. x. 14*

1042 Q. By what Offering?

A. Of his Body. *Heb. x. 10. ch. i. 3*

1043 Q. Hath Satan by this Means not the least farther Pretension?

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A. The Hand-writing which was against us, he hath nailed to his Cross. *Col. ii. 14*

All things are reconciled. *Col. i. 20*

1044 Q. How has Sin lost its Right to us?

A. God sending his own Son in the Likeness of sinful Flesh, and for Sin, condemned Sin in the Flesh. *Rom. viii. 3*

1045 Q. And what is now the Aim of the Witnesses of Jesus?

A. They endeavour with all Earnestness to present every Man perfect in Christ Jesus. *Col. i. 28*

1046 Q. May a Man also deceive himself in this Matter?

A. There is a Generation that are pure in their own Eyes, and yet are not washed from their Filthiness. *Prov. xxx. 12*

1047 Q. Can one however be sure of it?

A. We know the things that are freely given to us of God. *1 Cor. ii. 12*

1048 Q. How have such People proceeded, who have deceived themselves?

A. When they were going to be punished, they have humbled themselves. *1 Kings xxi. 27, &c*

1049 Q. What does that help?

A. The Lord hath Pity on such People, that

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that cannot discern between their right Hand and their left. *Jonah iv. 11*

1050 Q. With what Condition do such obtain Forgiveness?

A. Sin no more, lest a worse thing come unto thee. *John x. 14*

1051 Q. Otherwise, how are they dealt with?

A. 'Tis told them: O thou wicked Servant, I forgave thee all that Debt, because thou desiredst me: And his Lord was wroth. *Mat. xviii. 32, 34*

1052 Q. What principal Question therefore is to be proposed to such People?

A. Dost thou believe on the Son of God? *John ix. 35*

1053 Q. What is properly the Sin which falls heavy before God's Tribunal?

A. Not believing in Him. *John xvi. 9*

1054 Q. What must come to a Soul, that it may believe?

A. Jesus gives it Power to become a Child of God, through believing on his Name. *John i. 12. Acts xvi. 14*

1055 Q. What is the first chief Feeling of such a Child?

A. He hungers and thirsts. *Mat. v. 6*

1056 Q. After what?

A,

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A. After Righteousness. ver. 6

1057 Q. What happens to him?

A. He is filled. ver. 6

He beholds God's Face in Righteousness;
He is satisfied when he awakes. *Psf.* xvii. 15

1058 Q. What Look has he, when he
bethinks himself?

A. He hath God's Likeness again. ver. 15

1059 Q. How is his first Food named?

A. The sincere Milk of the Word. 1
Pet. ii. 2. Thy Words were found, and I
did eat them. (*Jer.* xv. 16)

1060 Q. And afterward?

A. The Bread from Heaven. *John* vi. 50

1061 Q. Or?

A. His Flesh, which he giveth for the
Life of the World. ver. 51

1062 Q. But if one should disregard this
Meat and Drink?

A. He becomes as a Child weaned from
his Mother, his Soul is as a weaned Child.
(*Psf.* cxxxi. 2)

And he has no Life in him. *John* vi. 53

1063 Q. What is the Beginning of what
is commonly called the *penitential Confession*?

A. One says with trembling and asto-
nishment, Lord, what wilt thou have me to
do? *Acts* ix. 6

1064 Q. But what makes the Combat?

A. When one finds, That when he would do Good, Evil is present. *Rom. vii. 21.*

1065 Q. In what Condition is a Man at that time?

A. He hath a Delight in the Law of God after the inward Man; but he sees another Law in his Members, warring against the Law of his Mind. *Rom. vii. 22, 23.*

1066 Q. What does he think of this Condition?

A. O wretched Man that I am! who shall deliver me from the Body of this Death? *ver. 24.*

1067 Q. Does he gain any Ground?

A. He is brought into Captivity to the Law of Sin. *ver. 23.*

1068 Q. What does he gain on the Devil's Side?

A. The Waves of Death compassed me; the Floods of *Belial* (see *Heb.*) made me afraid; the Sorrows of Hell compassed me about. *2 Sam. xxii. 5, 6.*

1069 Q. What arises from hence?

A. Trouble and Sorrow. *Psa. cxvi. 3.*

1070 Q. What does one observe by all this?

A. That a Man, of, or left to himself,
Q (ἀντὶς

(αὐτὸς ἴσας) with his Mind serves the Law of God; but with his Flesh the Law of Sin: And that on the contrary, there is no Condemnation to them which are in Christ Jesus. *Rom. vii. 25. ch. viii. 1*

1071 Q. How does one do therefore?

A. One cries unto the Lord, saying, O Lord, deliver my Soul! *Ps. cxx. 1, 2*

1072 Q. What does one earnestly contend for afterward?

A. For the Faith. *Jude ver. 3*

1073 Q. With whom?

A. Not with Flesh and Blood, but with Principalities and Powers, with the Rulers of this World, with wicked Spirits. *Eph. vi. 12*

1074 Q. How far are we to strive against the Syllent of Sin, that is around us in the World, and which is so apt to stand in our Way?

A. To the spoiling of our Goods. *Heb. x. 34*

Even unto Blood. *Heb. xii. 4*

1075 Q. How does one manage it with the World?

A. Our Faith is the Victory that overcometh the World. *1 John v. 4*

1076 Q. How with the Devil?

A.

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A. One resists him, and he flies. *Jam. iv. 7*

1077 Q. What is our Military Furniture?

A. The whole Armour of God. We gird our Loins about with Truth; we put on the Breast-plate of Righteousness; our Feet are shod with the Preparation of (*Readiness to promote*) the Gospel of Peace; we take the Shield of Faith, and the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God. *Eph. vi. 13, &c.*

1078 Q. Where are Temptations to be referred?

A. Let no Man say when he is tempted, I am tempted of God; but every Man is tempted, when he is drawn away of his own Lust, and enticed. *Jam. i. 13, 14*

1079 Q. What is the best and easiest Way to get free from Temptations in the Mind?

A. To become a Partaker of the divine Nature. *2 Pet. i. 4*

1080 Q. When does this come to pass?

A. When we have escaped the Corruption that is in the World through Lust. *ver. 4*

1081 Q. How does one secure himself from great Errors?

Q. 2. A.

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A. By keeping the Word of the (Suffering, or) Patience of Jesus. *Rev. iiii. 10.*

1082 Q. Whence arise Straits?

A. When the Saviour permits something to prove us, himself knowing what he intends to do. *John vi. 6.*

1083 Q. What are we to do in this Case?

A. To rest in the Lord, and wait patiently for him. *Psf. xxxvii. 7.*

1084 Q. Must one of Necessity come into such Straits?

A. Rejoice in the Lord alway; and again I say, Rejoice! Be careful for nothing, but in every thing by Prayer and Supplication with Thanksgiving, let your Requests be made known unto God. *Phil. iv. 4, 6.*

1085 Q. How is it with Chastisements?

A. We are chastened of the Lord, that we should not be condemned with the World. *1 Cor. xi. 32.*

1086 Q. Are they pleasant?

A. No Chastening for the present seemeth to be joyous, but grievous; nevertheless it yieldeth afterward the peaceable Fruit of Righteousness unto them which are exercised thereby. *Heb. xii. 11.*

1087 Q. What Happiness is to be met with in the Kingdom of God?

A.

A. Righteousness, and Peace, and Joy in the Holy Ghost. *Rom. xiv. 17*

1088 Q. What is Righteousness?

A. That Jesus appears in the Presence of God for us. *Heb. ix. 24. Rom. viii. 34*

1089 Q. What is Peace?

A. That, if our Heart condemn us not, we have Confidence towards Him, and whatsoever we ask we receive of him. *1 John iii. 20, 21, 22*

1090 Q. What is Joy?

A. It is good for me to hold me fast by God. *Psal. lxxiii. 27*

I will greatly rejoice in the Lord, my Soul shall be joyful in my God. *Isa. lxi. 10*

1091 Q. And he that in this Kingdom of God, serveth Christ?

A. Is acceptable to God, and approved of Men. *Rom. xiv. 18*

1092 Q. What Initiation is there into the Kingdom of Grace?

A. He saveth us by the **Washing of Regeneration**, and Renewing of the Holy Ghost, which he sheds on us abundantly, through Jesus Christ our Saviour. *Tit. iii. 5, 6*

1093 Q. Who instituted Baptism?

A. Jesus saith: All Power is given unto

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me in Heaven and in Earth: Go ye therefore and teach all Nations, baptizing them.

Mat. xxviii. 18, 19

1094 Q. What is the Form?

A. In the Name of the Father, and of the Son, and of the Holy Ghost. *ver. 119*

1095 Q. How hath the Apostle contracted it in short?

A. In the Name of the Lord. *Acts x. 48*

1096 Q. Who is that?

A. Jesus Christ. *Rom. vi. 3*

Be baptized every one of you in the Name of Jesus Christ. *Acts ii. 38*

1097 Q. Whence is it, that to be baptized in the Name of the Father, the Son, and the Holy Ghost; or, in the Name of Jesus Christ, is all One?

A. In him dwelleth all the Fulness of the Godhead bodily. *Col. ii. 9*

1098 Q. And what farther is an *essential* Point for us to know?

A. That so many of us as are baptized into Jesus Christ, are baptized into his Death. Therefore we are buried with him by Baptism into Death. *Rom. vi. 3, 4*

1099 Q. What follows from this?

A. That like as Christ was raised up from the Dead by the Glory of the Father,
even

even so we also should walk in Newness of Life. *ver. 24*

1100 Q. What do we put off in Baptism?

A. The Old Man with his Deeds. *Col. iii. 9*

1101 Q. What do we put on?

A. Christ. *Gal. iii. 27*

1102 Q. What is Baptism?

A. The washing of Water, by the Word. *Eph. v. 26*

1103 Q. Is it barely some outward thing?

A. Not the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God; (or, a Covenant, to which a Sinner may chearfully appeal before God.) *1 Pet. iii. 21*

1104 Q. What Promise hath it?

A. If the baptized Person believes, he shall be saved. *Mark xvi. 16*

1105 Q. How many Baptisms are there?

A. One Baptism. *Eph. iv. 5*

1106 Q. Whose Part is it to baptize with Water?

A. His who is sent to baptize. *1 Cor. i. 17*

1107 Q. Who baptizes with the Holy Ghost, and with Fire?

A. The Lamb of God, which taketh away the Sins of the World. *John i. 29, 33*

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1108 Q. May both be together?

A. Some were baptized, on whom the Holy Ghost also fell. *Acts x. 44, 48*

1109 Q. What Remark was made thereon?

A. Peter, as he saw the Holy Ghost fall on them, remembered the Word of the Lord, John baptized with Water, but ye shall be baptized with the Holy Ghost. *Acts xi. 16. ch. ii. 5*

1110 Q. Have the Children also of Believers a Right to Baptism?

A. The Promise is unto you, and to your Children. *Acts ii. 39*

1111 Q. What Promise?

A. To be baptized for the Remission of Sins, and to receive the Gift of the Holy Ghost. *ver. 38*

1112 Q. Have not Children this by Nature?

A. That which is born of the Flesh, is Flesh. *John iii. 6. (vid. Q. 1192)*

1113 Q. But are even Children capable of receiving it?

A. John was filled with the Holy Ghost, even from his Mother's Womb. *Luke i. 15*

1114 Q. Was he therefore capable of Baptism?

A. Can any Man forbid Water, that he should

should not be baptized, who hath received the Holy Ghost? *Acts. x. 47*

1115 Q. Is the Lord Jesus willing to admit little Children into his Kingdom?

A. He saith: Suffer the little Children to come unto me, and forbid them not. *Mark xi. 14*

1116 Q. How did he deal with them?

A. He took them up in his Arms, put his Hands upon them, and blessed them. *Mark x. 16*

1117 Q. Is the Kingdom of God already theirs?

A. Of such is the Kingdom of God. *ver. 15*

1118 Q. Where is the Kingdom of God to be found, together with all its Privileges?

A. In the **Church** of God, which he hath purchased with his own Blood. *Acts. xx. 28*

1119 Q. What is properly the Church?

A. The Church of God in the Spirit. (comp. *Rom. ii. 29. ch. xi. 4*)

1120 Q. How is She called when she becomes visible?

A. The Light of the World, A City that is set on an Hill. *Mat. v. 14*

1121 Q. Can such be hid?

A.

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A. No one lights a Candle and puts it under a Bushel; but on a Candlestick, and it giveth Light unto all that are in the House. *ver. 15.*

1122 Q. But what Foundation hath the Church?

A. It is built upon a Rock. *Mat. xvi. 18*

A Rock that goes with us, (always at Hand.) *1 Cor. x. 4.*

1123 Q. Doth she stand firm?

A. The Gates of Hell shall not prevail against it. *Mat. xvi. 18*

1124 Q. What must be in such a visible Church?

A. Order, and Fellowship. *Col. ii. 5*

1125 Q. Whence doth she take her Life?

A. The Lord our God calls them together. *Acts. ii. 39*

1126 Q. By means of Christ's Merits too?

A. He died for the Sins not of his Nation only, but that also he should gather together in one the Children of God that were scattered abroad. *John xi. 51, 52*

1127 Q. Who was the Institutor of outward Communion?

A. Jesus commanded, that they should not depart from one another. *Acts. i. 4.*
(*vid. Q. 322*)

1128 Q. What was the Business of his Apostles?

A. That they should settle Churches here and there. *Act. xv. 41.* (*vid. Q. 293*)

1129 Q. And how is it with such a Church?

A. The whole Congregation is of one Heart, and of one Soul. *Act. iv. 32*

1130 Q. Why?

A. As we have many Members in one Body; so we being many are one Body in Christ, and every one Members one of another. *Rom. xii. 4, 5*

1131 Q. Who is the chief Bishop of all the Churches?

A. The Shepherd and Bishop of Souls. *1 Pet. ii. 25*

1132 Q. Who are the under Ones?

A. Those whom the Holy Ghost makes Overseers, to feed the Church of God. (*vid. Q. 293*)

1133 Q. Why does the Holy Ghost consecrate the Bishops?

A. Because he has consecrated Jesus. (*vid. Q. 270*)

1134 Q. What constitutes a visible Church?

A. A Company of Disciples. *Luke vi. 17.*
ch. xix. 37

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1135 Q. How is she increased?

A. When the Lord adds to the Church such as shall be saved. *Act. ii. 47.*

1136 Q. Are there various Offices?

A. There are Differences of Administrations. *1 Cor. xii. 5.*

1137 Q. Why is this necessary?

A. Because the Members of the Body have not the same Office. *Rom. xii. 4.*

1138 Q. Cannot so much as one be spared?

A. The Eye cannot say to the Hand, I have no Need of thee; nor again the Head to the Feet, I have no Need of you: Nay, much more, those Members of the Body, which seem to be more feeble, are necessary. *1 Cor. xii. 21, 22.*

1139 Q. Who appoints these properly?

A. God. *1 Cor. xii. 6.*

1140 Q. Who sometimes outwardly?

A. The Elders and Bishops. *1 Tim. iv. 14.*

1141 Q. What is considered herein?

A. The Gifts proper for the Offices. *1 Cor. xii.*

1142 Q. Whence come the Gifts?

A. From the same Spirit. *1 Cor. xii. 4.*

1143 Q. Should they be exercised with Earnestness?

A.

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A. He that hath a Ministry, let him wait on his Ministering. *Rom. xii. 7*

1144 Q. What is a Teacher and Witness to do?

A. He must wait on his Teaching; and must prophesy according to the Proportion of Faith. ver. 6, 7

1145 Q. What must an Admonisher give himself to?

A. To Exhortation. ver. 8

1146 Q. How must a Ruler behave?

A. With Diligence. ver. 8

1147 Q. A Deacon?

A. He must use his Office (*minister, or serve*) well. *1 Tim. iii. 13*

1148 Q. An Alms-dispenser?

A. He must give with Simplicity. *Rom. xii. 8*

1149 Q. A Waiter on the Sick, &c.?

A. He must shew Mercy with Chearfulness. ver. 8

1150 Q. An Elder?

A. He must be blameless. *1 Tim. iii. 2. Tit. i. 5, 7*

Set a Pattern in all things.

1151 Q. What are the ordinary Offices, which belong at the same time to all Churches?

R

A.

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A. God hath set in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then Gifts of Healing, Helps, Governments, Diversities of Tongues. *1 Cor. xii. 28*

1152 Q. What Prerogative still hath the holy Spirit?

A. That he can divide Gifts for the Offices severally, as he will. *ver. 11*

1153 Q. How is this done?

A. To one is given by the Spirit, the Word of Wisdom; to another the Word of Knowledge by the same Spirit; to another Faith by the same Spirit; to another the Gifts of Healing by the same Spirit; to another the working of Miracles; to another Prophecy; to another discerning of Spirits; to another divers Kinds of Tongues; to another the Interpretation of Tongues. *1 Cor. xii. 8, 9, 10*

1154 Q. How are the several Choirs to behave?

A. They are to praise the Lord by Turns. See *Pf. cxlviii. 12, 13*

1155 Q. What is the Rule as to the Widows?

A. Honour Widows, that are Widows indeed. *1 Tim. v. 3*

Now

Now, she is a Widow indeed, who in her Solitude trusteth in God. ver. 5

1156 Q. What are the Men to do?

A. To pray every where, lifting up holy Hands, without Wrath and Doubting. 1 Tim. ii. 8

1157 Q. The Wives?

A. To learn in Silence, with all Subjection. ver. 11

1158 Q. What is their best Ornament?

A. The meek and quiet Spirit of the hidden Man of the Heart. 1 Pet. iii. 4

1159 Q. What is the Part of the Unmarried?

A. To attend upon the Lord without Distraction. 1 Cor. vii. 35

To care for the things of the Lord, that they may be holy, both in Body and in Spirit. ver. 34

1160 Q. The Children?

A. They are to be brought up in the Nurture and Admonition of the Lord. Eph. vi. 4

They are to be obedient. ver. 1

1161 Q. What Members has a Church, in Respect of Degrees?

A. Children, who know the Father. 1 John ii. 13

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Young Men, who are strong, and overcome the wicked One. ver. 13, 14

Men and Fathers, who know him that is from the Beginning ver. 14

1162 Q. What is the ordinary *Leading* in a Church?

A. Souls spiritually poor, come to the Church. *Mat. v. 3*

1163 Q. What is the first thing, after they are there?

A. To mourn, and to be comforted. ver. 4

1164 Q. What follows?

A. The having nothing, and possessing all things. *2 Cor. vi. 10*

1165 Q. What is all the while the chief Concern?

A. Hunger and Thirst after Righteousness. *Mat. v. 6*

1166 Q. What follows hereupon?

A. That one is filled. ver. 6

1167 Q. How do such as are filled, stand affected towards other Men?

A. They are merciful. ver. 7

1168 Q. What do they again obtain?

A. Mercy. ver. 7

1169 Q. Wherein does that Mercy consist?

A.

A. In that their Hearts are purified, by Faith. *Acts* xv. 9

By the Blood of Christ, who through the eternal Spirit offered himself without Spot to God. *Heb.* ix. 14

1170 Q. What Benefit have they from hence?

A. Such shall see God. *Mat.* v. 8

Beloved, if our Heart condemn us not, then have we Confidence towards God. *1 John* iii. 21, 22

1171 Q. What do they afterwards become?

A. Peace-makers. *Mat.* v. 9

1172 Q. What accrues to them from that?

A. They are looked upon as Children of God. *ver.* 9

1173 Q. Yet do Persecutions befall some of the Members?

A. They must enter into the Kingdom of God through many Tribulations. *Acts* xiv. 22

The Devil oftentimes casts some of them into Prison. *Rev.* ii. 10

And all that will live godly in Christ Jesus, shall suffer Persecution. *2 Tim.* iii. 12.
(*vid.* Q. 583)

1174 Q. But is not this troublesome?

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A. They rejoyce, they glorify God on this behalf. *1 Pet. iv. 13, 16*

1175 Q. Why?

A. The Spirit of Glory and of God resteth upon them. *ver. 14*

1176 Q. What is the *Entrance* into the Church?

A. The Remission of Sins. *Acts x. 43*

1177 Q. Has the Church itself also something to do in this?

A. Jesus breathed on his Disciples, and said unto them, Receive ye the Holy Ghost: Whose soever Sins ye remit, they are remitted unto them, and whose soever Sins ye retain, they are retained. *John xx. 22, 23*

1178 Q. Hath the Church great *Privileges* besides?

A. His divine Power hath given unto us all things that pertain unto Life and Godliness, through the Knowledge of him that hath called us. *2 Pet. i. 3*

1179 Q. What is holy Ordination?

A. A Gift through the laying on of Hands. *1 Tim. iv. 14*

1180 Q. What accompanied this Ceremony?

A. When they laid their Hands on them, the Holy Ghost came on them. *Acts viii. 17. ch. xix. 6*

1181 Q. What can every Member of a Church say?

A. I am a Member of his Body, of his Flesh, and of his Bones. *Eph. v. 30*

1182 Q. Of what Importance are the Prayers of such?

A. An Angel offers Incense with their Prayers. *Rev. viii. 3*

1183 Q. What Connexion have they with those above?

A. Those wait, till these come to them. *Rev. vi. 11*

1184 Q. What Things are the Members of a Church come nigh to?

A. Unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels, and to the Church of the first-born which are written in Heaven; and to God the Judge of all, and to the Spirits of just Men-made perfect; and to Jesus the Mediator of the new Covenant, and to the Blood of sprinkling, that speaketh better things than that of *Abel. Heb. xii. 22, 23, 24*

1185 Q. Who protects a Church?

A. God is our Refuge and Strength. *Pf. xlv. 1*

There is a River, the Streams whereof shall

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shall make glad the City of God, the holy Place of the Tabernacles of the most High : God is in the midst of her, she shall not be moved. ver. 4, 5

1186 Q. What is, in a Church of God, a peculiar Mystery ?

A. **Marriage.** *Eph. v. 32*

1187 Q. Who hath instituted Marriage ?

A. He which made Men at the Beginning. *Mat. xix. 4*

1188 Q. How doth Marriage appear in a Church ?

A. Honourable. *Heb. xiii. 4*

1189 Q. How do they consider the Marriage-Bed ?

A. As undefiled. ver. 4

1190 Q. Are fleshly Lusts inseparable from Marriage ?

A. Let every one know how to possess his Vessel in Sanctification and Honour ; not in the Lust of Concupiscence. *1 Thess. iv. 4, 5*

1191 Q. How far doth this extend ?

A. That the unbelieving Husband is also sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband. *1 Cor. vii. 14*

1192 Q. Do Parents communicate a natural Sanctity to their Children ? A.

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A. As born of Blood, or of the Will of the Flesh, or of the Will of Man, no one is a Child of God. *John i. 12, 13*

That which is born of the Flesh, is Flesh.
John iii 6. (vid. Q. 1111)

1193 Q. But how does God by Grace look upon the Children in a Church?

A. Not as unclean, but as holy. *1 Cor. vii. 14*

1194 Q. Is Child-bearing a Blessing to a Woman?

A. She shall be saved in (*helped by*) Child-bearing, if she continue in Faith and Charity and Holiness with Sobriety. *1 Tim. ii. 15*

1195 Q. What is the Woman said to be?

A. The Glory of the Man. *1 Cor. xi. 7*

1196 Q. What the Man?

A. The Glory of God. ver. 7

1197 Q. Why is the Woman subject to the Man?

A. Because the Church is subject to Christ. *Eph. v. 24*

1198 Q. What therefore is represented by the Mytery of Marriage?

A. Christ and the Church. ver. 32

1199 Q. Should the Wives stand in Fear of their Husbands?

A. They are not to be afraid with any Amazement. *1 Pet. iii. 6*

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1200 Q. How are Husbands to behave towards their Wives?

A. They are to give them Honour, (and deal tenderly with them) as the weaker Vessel. ver. 7

1201 Q. What outward Reason may there sometimes be in Churches, for not marrying?

A. When Distresses are present. 1 Cor. vii. 26

1202 Q. But what Case is even then excepted?

A. Bodily Necessity. ver. 9

1203 Q. Is that the carnal Desire in the Mind?

A. Jesus saith: Whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart. Mat. v. 28

1204 Q. What therefore, if one be tempted with Lust?

A. Then is he to make himself an Eunuch for the Kingdom of Heaven's Sake. Mat. xix. 12. *vid.* Col. iii. 5

1205 Q. Must he have no Compassion with himself?

A. It is profitable for thee, that one of thy Members should perish, and not that thy

thy whole Body should be cast into Hell.

Mat. v. 29

1206 Q. Is no one constrained to marry?

A. He that hath decreed in his Heart, that he will keep his Virgin, doth well. 1

Cor. vii. 37

1207 Q. Is no one required to continue single?

A. Concerning Virgins, *Paul* had no Commandment. ver. 25

1208 Q. When one marries, how must it be done?

A. In the Lord. ver. 39

And they that have Wives, must be as tho' they had none. ver. 29

1209 Q. What *universal* profound mystical *Tye* have a Church of Christ among themselves?

A. They are all at the same time Partakers of one Bread. 1 *Cor. x. 17*

They all drink the Cup of the Lord. ver. 21

1210 Q. Where is this done?

A. In the **Lord's Supper.** 1 *Cor. xi*

1211 Q. What Account is there of the Lord's Supper?

A. *Paul* saith: I have received of the Lord, that which also I delivered unto you,

1

That

That the Lord Jesus, the same Night in which he was betrayed, took Bread; and when he had given Thanks, he brake it, and said, Take, eat; this is my Body which is broken for you: This do in Remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood; this do ye, as oft as ye drink it, in Remembrance of me. *1 Cor. xii. 23, 24, 25*

1212 Q. This must be a great and blessed Supper?

A. The Lord desired with Desire, to eat this Passover with his Disciples. *Luke xxii. 15*

1213 Q. What are we to do in this Action?

A. As often as ye eat this Bread, and drink this Cup, ye are to shew forth the Lord's Death, till he come. *1 Cor. xi. 26*

1214 Q. Are the Members of a Church liable here to great Danger?

A. He that eateth and drinketh unworthily, eateth and drinketh Judgment to himself, not discerning the Lord's Body. *ver. 29*

1215 Q. What then is to be done?

A. Let a Man examine himself, *ver. 28*

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1216 Q. What Harm is it, if one should go, without being so approved?

A. He is guilty of the Body and Blood of the Lord. ver. 27

1217 Q. What Penalty is annexed to this?

A. Weakness, Sickness, Death. ver. 30

1218 Q. And that is still Mercy?

A. We are chastened of the Lord, that we should not be condemned with the World. ver. 32

1219 Q. But when there is a general Neglect of what is required at this Supper?

A. This is not to eat the Lord's Supper. ver. 20

1220 Q. Is this Supper appointed for People who are yet in their Sins?

A. One cannot partake of the Lord's Table, and of the Table of Devils. 1 Cor. x. 21

1221 Q. How long is this Supper to continue?

A. Till we drink it new with him in his Father's Kingdom. Mat. xxvi. 29

1222 Q. What then is a Church of Jesus?

A. One Bread, and one Body, being many. 1 Cor. x. 17

1223 Q. Are the Churches used to observe a special Order?

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A. *Paul* saith: I rejoyce over your Order. *Col.* ii. 5.

1224 Q. Why?

A. God is not a God of Confusion. *1 Cor.* xiv. 33.

1225 Q. Are there certain Things to be observed by all Churches?

A. *Paul* saith: So ordain I in all Churches. *1 Cor.* vii. 17. ch. iv. 17.

1226 Q. What did the Apostles some way subjoin, when they spoke of Particulars which were not for all?

A. Your Church, You, &c. *2 Cor.* xi. 6, 7, 8, 10.

1227 Q. For Example?

A. *Philippi* was robbed, to the End that other Churches might not give any thing.

No Church communicated with *Paul*, but this. *Phil.* iv. 15. *2 Cor.* xi. 8.

1228 Q. Another Instance?

A. When the *Corinthian* Women would move Questions in the Church, they were bid to keep Silence, and to ask their Husbands at Home. *1 Cor.* xiv. 34, 35.

Those of *Ephesus* likewise. *1 Tim.* ii. 12.

There he suffered no Woman to teach. But *Priscilla* instructed *Apollos*. *Acts* xviii. 26.

In like manner *Phebe* was a Labourer at *Cenchrea*. *Rom.* xvi. 1.

And

And at Rome Tryphena and Tryphosa, and Persis, and the Apostle commends them for it. ver. 12

1229 Q. Have we also an Instance of Women's speaking in publick?

A. As the Women also at Jerusalem were filled with the Holy Ghost, and spake with new Tongues, Peter said: This is that which was spoken by Joel, On my Handmaidens I will pour out of my Spirit, and they shall prophesy. Acts i. 14. ch. ii. 4, 17, 18

1230 Q. Did even the Corinthian Women prophesy?

A. Paul saith: It is a Shame for a Woman, when she prophesieth with her Head uncovered. 1 Cor. xi. 5

1231 Q. What general Rule did the Apostle give concerning Dress?

A. That the Women should adorn themselves in modest Apparel, with Shamefacedness and Sobriety; not with brodered Hair, or Gold, or Pearls, or costly Array, but as it becometh Women professing Godliness. 1 Tim. ii. 9, 10. See 1 Pet. iii. 3, 4

1232 Q. What Regulation was made at Corinth?

A. Paul writes: That a Man ought not

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to cover his Head, when he prayeth or prophesieth. 1 Cor. xi. 4, 7

But the Women ought to be covered.
ver. 5, 6, 10

That it is a Shame for a Man to have long Hair, but a Glory to the Woman.
ver. 14, 15

1233 Q. But would the Apostles enter into Dispute about such like Orders?

A. Paul says: If any Man seem to be contentious, we have no such Custom, neither the Churches of God. ver. 16

1234 Q. How were they used to act under Sickneses inflicted for Chastisement?

A. They called for the Elders of the Church, and let them pray over them, and anoint them with Oyl in the Name of the Lord: And the Prayer of Faith saved the Sick, and the Lord raised him up, and the Sins which he had committed were forgiven him. Jam. v. 14, 15. See 1 John v. 16

1235 Q. Did they take Delight in Fellowship?

A. In Acts ii. 44, &c. we read: That all that believed were together, and were daily with one Accord in the Temple.

1236 Q. Upon what Occasions did they fast?

A.

A. Upon their Sending out Persons. *Acts*
xiii. 3

Upon their ordaining of Elders in the
Church. *Acts* xiv. 23

1237 Q. Did they use *Joint-Prayers*?

A. *Acts* iv. 24. They lift up their Voice
to God with one Accord.

1238 Q. Was this done with great Power?

A. So that the Place was shaken. ver. 31

1239 Q. Did they like to see the Assem-
blies frequented?

A. They said: Let us exhort one ano-
ther, and not forsake the assembling our
selves together, as the manner of some is.

Heb. x. 25

1240 Q. What *Expedient* was found out
in time of Persecution, for the Maintenance
of the Members?

A. None said, that ought of the things
which he possessed, was his own, but they
had all things common. *Acts* iv. 32

1241 Q. When that did no more suffice?

A. Then was there a Collection made
for the Saints. *1 Cor.* xvi. 1

1242 Q. In what manner?

A. Each was accepted according to that
he had, not according to that he had not.

2 Cor. viii. 12

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1243 Q. How did the first Christians act, who had something of their own?

A. They laboured, working with their Hands, that they might have to give to them that needed. *Eph. iv. 28. 2 Thess. iii. 8.*

1244 Q. How did they give?

A. Not grudgingly, or of Necessity, for God loveth a chearful Giver. *2 Cor. ix. 7.*

1245 Q. What was a Commendation of Churches at that Time?

A. That they gave willingly and liberally, when they were in deep Poverty. *2 Cor. viii. 1, 2, 3.*

1246 Q. What Maxim did they go by in this Matter?

A. They remembered the Words of the Lord: It is more blessed to give than to receive. *Acts xx. 35.*

1247 Q. What did the Apostles punish with sudden Death?

A. When some agreed together, to deceive the Church. *Acts v. 9.*

1248 Q. When did they spare others, that had deserved Death?

A. When Indignation, Fear, vehement Desire, Zeal, Revenge, had been sufficiently wrought. *2 Cor. vii. 11.*

And

- And when the Punishment inflicted of many, was sufficient. 2 Cor. iii. 6

1249 Q. Were *Law-Suits* displeasing to the Apostles?

A. *Paul* saith, There is utterly a Fault among you, because ye go to Law one with another: Why do ye not rather take Wrong? Why do ye not rather suffer yourselves to be defrauded? 1 Cor. vi. 7

1250 Q. But what especially could he not bear with in this Matter?

A. Their going to Law before the Unbelievers. Is it so, that there is not a wise Man among you? No not one that shall be able to judge between his Brethren? But Brother goeth to Law with Brother, and that before the Unbelievers. ver. 5, 6

1251 Q. Were they much against Swearing?

A. *James* saith: Above all things, my Brethren, swear not, neither by Heaven, neither by the Earth, neither by any other Oath; but let your Yea be yea, and your Nay, nay; lest ye fall into Condemnation. Jam. v. 12

1252 Q. Whence may we gather, that this hath some restrained Meaning?

A. Because *Paul* says: I call God for a Record

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Record upon my Soul, that to spare you, I came not as yet unto *Corinth.* 2 *Cor.* i. 23

The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 2 *Cor.* xi. 31

1253 Q. What doth he confirm with this last Oath?

A. That in *Damascus*, he was let down by the Wall through a Window in a Basket. ver. 32, 33

1254 Q. Whence may it farther be concluded, that the Prohibition is meant only of common Swearing?

A. Because Jesus himself says, Amen, amen; Verily, verily. *John* iii. 3, 5, 11

1255 Q. What follows from all this?

A. That every Man be fully perswaded in his own Mind, and that no one should judge another. *Rom.* xiv. 3, 5

1256 Q. Why must the Children of God converse with natural People?

A. Since otherwise they must needs go out of the World. 1 *Cor.* v. 10

1257 Q. How do they consider the Higher Powers?

A. As the Ordinance of God. *Rom.* xiii. 2

1258 Q. Out of Policy?

A.

A. No: For the Lord's Sake, and for Conscience Sake. *1 Pet. ii. 13, 19*

1259 Q. What made it impossible, that the Lord Jesus should interfere with the higher Powers?

A. His Kingdom was not of this World. *John xviii. 36*

1260 Q. Did they search into the Rights of their Princes? or how did they teach in this Particular?

A. Let every Soul be subject unto the Higher Powers that be. *Rom. xiii. 1*

1261 Q. Did they make a Difference between the supreme and subordinate Powers?

A. Whether it be to the King, as supreme; or unto Governors, as unto them that are sent by him. *1 Pet. ii. 13, 14*

1262 Q. Yet did they not also sometimes appeal?

A. Paul appealed unto Caesar. *Acts xxv. 11*

1263 Q. Did they abolish civil Offices and Employments?

A. Paul continued a Roman Citizen, and a Tent-maker. *Acts xviii. 3, ch. xxii. 25*

Some Brethren at Rome, were of Caesar's Household. *Phil. iv. 22*

Dionysius, an Areopagite at Athens. *Acts xvii. 34*
Sergius

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Sergius Paulus, Deputy of the Country in *Paphos*. ch. xiii. 7

Lydia, a Seller of Purple. ch. xvi. 14

1264 Q. Why were they so much for the Higher Powers?

A. Because there is no Power but of God. *Rom.* xiii. 1

1265 Q. Did their Notion of the higher Powers, give them Confidence in vindicating themselves before them?

A. *Paul* answered before *Fælix*: Forasmuch as I know that thou hast been of many Years a Judge unto this Nation, I do the more chearfully answer for myself. *Acts* xxiv. 10

1266 Q. By what Examples may we see, that the civil Powers have sided more with the Church, than others?

A. By *Pilate*. *Mat.* xxvii. 24

By the Chief of *Asia*. *Acts* xix. 31

By the Town Clerk at *Ephesus*. ver. 35, &c.

By *Gallio*. *Acts* xviii. 12, &c.

By *Fælix*. ch. xxiv. 27

By *Lyfias*. ch. xxiii. 26

By *Julius*. ch. xxvii. 1, &c.

By *Agrippa*. ch. xxvi. 1

By *Festus*. ch. xxv. 1, 4

1267 Q. Are there Instances, where inferior Magistrates of their own accord persecuted some single Servants of God?

A. *Herod*, that he might please the *Jews*, ordered *James* to be beheaded, and *Peter* to be apprehended. *Act. xii. 1, 2, 3*

And the Governor at *Damascus* was desirous to apprehend *Paul*. *2 Cor. xi. 32*

1268 Q. Chief Magistrates also?

A. The Case of *Moses*, *Elias*, *Micajah*, *Zechariah*, *Shadrach* and his Fellows.

1269 But what Instance have we of the chief Magistrate persecuting a Church?

A. _____

1270 Q. What is the proper Reason, why the Church is so well affected toward the Magistrate?

A. Because it is good and acceptable in the Sight of God our Saviour. *1 Tim. ii. 3*

1271 Q. Doth this go so far, as even to plead for him before God?

A. *Paul* exhorts, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for Kings and for all that are in Authority. *1 Tim. ii. 1, 2*

1272 Q. What Kind of Blessing to the Churches, flows from this?

A. That we may lead among them a quiet and

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and peaceable Life, in all Godliness and Honesty. ver. 2

1273 Q. What is the Duty of Magistrates in this Regard?

A. To execute Wrath upon him that does Evil, and to praise him that does Good. *Rom. xiii. 3, 4*

1274 Q. But is this suitable for a Church?

A. The Church had also Rest. *Acts ix. 31*

1275 Q. What does she do during this Season?

A. She was edified, and multiplied. ver. 31

1276 Q. How is it at other Times?

A. Persecution is raised against the Church. ch. viii. 1

1277. Q. How does it go, when she is in Esteem?

A. She hath Favour with all the People. *Acts ii. 47.*

The People magnify her. ch. v. 13

1278 Q. Is she even look'd upon with Awe?

A. Of the rest durst no Man join himself to them. ver. 13

1279 Q. Did the Churches visit one another?

A. They went here and there, confirming the Churches. *Acts xv. 41*

1280 Q. How did they help one another out?

A. They made Collections for each other. 1 Cor. xvi. 1. 2 Cor. ix. 1.

1281 Q. What Tryals must they oftentimes undergo?

A. Hunger, Cold, Nakedness, Perils, Watchings, and various Pressures. 2 Cor. xi. 26, 27, 28.

1282 Q. How were their Journeys ordered?

A. They brought each other forward. Rom. xvi. 2. 3 John ver. 6.

They departed, being recommended by the Brethren unto the Grace of God. Acts xv. 40.

1283 Q. How did they deal with the Weak?

A. They received them, but not to doubtful Disputations. Rom. xiv. 1.

1284 Q. Who are to bear with them?

A. The Strong. ch. xvi. 1.

1285 Q. Why bught one to deal thus?

A. Destroy not any one for whom Christ died. ch. xiv. 15.

1286 Q. Were they also liable to Seductions and Inticements?

A. To spiritual Fascination. Gal. iii. 1.

T To ing the Churches.

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To Relapses into Bord ge, ch. ii. 4.

To damnable Heresies. 2 *Pet.* ii. 1

To Wolves, who would not spare the Flock. *Acts* xx. 29

1287 Q. What was their Remedy against all?

A. The Word of God's Grace, which was able to build them up ver. 32

1288 Q. Is the Old Rule then ever to take Place?

A. Yes: To the Law, and to the Testimony. *Isa.* viii. 20. 1 *John* ii. 7

And our Saviour saith, Thus it is written. *Mat.* iv. 4, 7. ch. xxvi. 24, 31. *Mark* vii. 6. ch. ix. 12. ch. xi. 17. *Luke* vii. 27. ch. x. 26. ch. xx. 17. ch. xxii. 37

1289 Q. In what Order did their Church-discipline proceed?

A. If a Man was overtaken in a Fault, they restored him in the Spirit of Meekness. *Gal.* vi. 1

1290 Q. He that would not be reprov'd?

A. They would have no Company with him, that he might be ashamed. 2 *Thess.* iii. 14

1291 Q. But one that sinned?

A. Him they rebuked before all, that others also might fear. 1 *Tim.* v. 20

1292 Q. Was this done so, as not to be insupportable?

A. They counted him not as an Enemy, but admonished him as a Brother. 2 *Thess.* iii. 15

1293 Q. When that would not do?

A. They remembered his Deeds. 3 *Job.* ver. 9, 10

1294 Q. When after all there was no Amendment?

A. They put away such an one from among them: Or, they withdrew themselves from him. 1 *Cor.* v. 13. 1 *Tim.* vi. 5

1295 Q. And if any one at the same time gave great Scandal, and persisted in it?

A. Him they delivered unto *Satan*, for the Destruction of the Flesh. 1 *Cor.* v. 5

1296 Q. What People particularly did they deliver up to *Satan's* Chastisement?

A. False Teachers. 1 *Tim.* i. 20

1297 Q. To what End?

A. That they might learn not to blaspheme. ver. 20

1298 Q. Who did excommunicate?

A. The Teachers, with their and the Church's Spirit. 1 *Cor.* v. 3, 4

1299 Q. But when the very worst truly humbled himself?

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A. Then they forgave him, and comforted him, and confirmed their Love towards him. 2 Cor. ii. 7, 8.

1300 Q. Did the Teachers herein conform themselves to the Church?

A. To whom ye forgive any thing, (said Paul) I forgive also. ver. 10.

1301 Q. Is every Member precious to the Church?

A. If one Member suffer, all the Members suffer with it; or if one Member be honoured, all the Members rejoice with it. 1 Cor. xii. 26.

1302 Q. And which is she concerned most about?

A. The feeblest. For the others have no Need. ver. 23, 24.

1303 Q. But who are the Members of the Church?

A. The People that dwell therein, and have Forgiveness of Sins. Isa. xxxiii. 24.

1304 Q. What sort of People are they?

A. The Feeble among them shall be as David. Zech. xii. 8.

And the House of David shall be as God. ver. 8. Heb. x. 21.

1305 Q. What is their general Title in the New Testament?

A.

A. Called to be **Saints.** *Rom. i. 7.*
See also *Deut. xxxiii. 3.* *1 Sam. ii. 9.* *2 Chr. vi. 41.* *Psal. l. 5.* *lxxxix. 7.* *Dan. vii. 18.*

1306 Q. What is their chief Duty?

A. That they love one another. *John. xiii. 34, 35.*

1307 Q. Since when have they been called **Christians**?

A. Since *Antioch.* *Acts xi. 26.*

1308 Q. But which is their most proper Title?

A. Children of the living God. *Rom. ix. 26.*
Members of Christ. *1 Cor. vi. 15.*

1309 Q. What do they preserve as their dearest Jewel?

A. The loving the Lord Jesus Christ in Sincerity. *Eph. vi. 24.*

1310 Q. What is their Confidence?

A. The Blood of the Lamb. *Rev. xii. 11.*

1311 Q. What is their Armour and Weapon?

A. The Word of their Testimony. *ver. 11.*

1312 Q. What is their secret Master-Art?

A. That they love not their Lives. *ver. 14.*

1313 Q. Ought they to be *Virtuous*?

A. Add to your Faith Virtue. *2 Pet. i. 5.*

1314 Q. Have they a Right thereto?

T

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A. Whom he justified, them he also glorified. *Rom. viii. 30. 1 Cor. i. 7, 8, 9.*

1315 Q. What Virtues ought they to practise?

A. If there be any Virtue, and if there be any Praise, think on these things. *Phil. iv. 8.*

1316 Q. What do they think of Sin?

A. How should we any longer live in Sin, to which we are dead? *Rom. vi. 2.*

1317 Q. Do they not tolerate the least Committing of Sin?

A. Whosoever is born of God, doth not commit Sin; for his Seed remaineth in him, and he cannot sin, because he is born of God. *1 John iii. 9.*

1318 Q. How do they manage herein?

A. They keep themselves, and that wicked one toucheth them not. *ch. v. 18.*

1319 Q. What Resort have they, when a Matter doth not stand clear in the Word of God?

A. They have an Unction from the holy One, and know all things. *1 John ii. 20.*

1320 Q. What is the Ground of all their inward Virtues?

A. They have the Mind of Christ. *1 Cor. ii. 16.*

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1321 Q. How far does this go? W. A.

A. They are dead; and their Life is hid with Christ in God. Col. iii. 3

1322 Q. How then can they do this or that? A.

A. Christ liveth in them; and the Life which they now live in the Flesh, they live by the Faith of the Son of God, who loved them, and gave himself for them. Gal. ii. 20

1323 Q. Are they lowly Minded?

A. They learn of him. Mat. xi. 29

1324 Q. Wherein do they shew it?

A. They mind not high things, but condescend to Men of low Estate. Rom. xii. 16

1325 Q. Doth Humility consist in not knowing one's Gifts?

A. No; we know the things that are freely given to us of God. 1 Cor. ii. 12

1326 Q. Did Jesus know this too?

A. Jesus knew that he came from God, and went to God. John xiii. 3

1327 Q. Wherein then doth Humility consist?

A. In that one knows, that the Father hath given it us. Ibid.

1328 Q. And wherein doth Pride consist?

A. When one glories, as if he had not received it. 1 Cor. iv. 7

Or,

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Or, when one thinks it Robbery, (a Prize of his own, for himself) *Phil. ii. 6*

1329 Q. Do the Children of God like to have the Rule?

A. The chiefest is the Servant of all. *Mark x. 43, 44*

1330 Q. Why so?

A. Because even the Son of Man came not to be ministered unto, but to minister. *ver. 45*

1331 Q. What Disposition of Mind have the People of Quality among them?

A. A Brother that is rich, rejoiceth in that he is made low. *Jam. i. 10*

1332 Q. Shew me the Nature of an humble Heart?

A. Mary cast in her Mind, what manner of Salutation this should be! *Luke i. 29*

1333 Q. An Example of the truest Innocence?

A. The Angel said, Thou shalt conceive in thy Womb. Mary said: How shall this be, seeing I know not a Man? *ver. 31, 34*

1334 Q. Are they poor in their own Eyes?

A. The Lord saith: I know thy Poverty, (but thou art rich.) *Rev. ii. 9*

1335 Q. Are they tender-hearted?

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A. They have put on Bowels of Mercies.

Col. iii. 12

1336 Q. Towards every Man?

A. A righteous Man is merciful to his very Beast. *Prov. xii. 10*

1337 Q. How are they towards Friends?

A. Studious to be of one Mind with them. *Rom. xii. 16. ch. xv. 5. 1 Cor. i. 10. Phil. ii. 2*

Loving one another with a pure Heart fervently. *1 Pet. i. 22*

1338 Q. How are they disposed towards Mankind in general?

A. They look not on their own things, but on the things of others. *Phil. ii. 4*

1339 Q. Are they just and fair?

A. What they would that Men should do to them, that do they also to them likewise. *Luke vi. 31*

1340 Q. How do they love their Neighbours?

A. As themselves. *Mar. xii. 31*

1341 Q. How do they look upon Brethren, who not regarding any Admonition, are disobedient?

A. As another Man's Servants. *Rom. xiv. 4*

1342 Q. How is that?

A.

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A. They judge them not, but let them stand or fall to their own Master. ver. 4.

1343 Q. How do they treat their Enemies?

A. They love them. *Mat. v. 44*

1344 Q. When curs'd by them?

A. Then they bless. ver. 44

1345 Q. When hated by them?

A. Then they do good to them. ver. 44

1346 Q. When despisefully used by them?

A. Then they pray for them, that it may not be laid to their Charge. ver. 44

1347 Q. Why do they act in this Manner?

A. That they may be the Children of their Father which is in Heaven. ver. 45

1348 Q. Who hath given the greatest Example herein?

A. Greater Love hath no Man than this, that he lay down his Life for his Friends.

John. xv. 13. And Jesus hath reconciled us by his Death, when we were Enemies.

Rom. v. 10

1349 Q. Are the Children of God plagued with Carefulness?

A. They are careful for nothing. *Mat. vi. 34. Phil. iv. 6*

1350 Q. How do they lay their Wants before the Saviour?

A. With Thanksgiving *Phil. iv. 6. Psal. l. 23*

1351 Q. Is that a good Method?

A. By this Means, God sheweth them his Salvation. *ver. 23*

1352 Q. Whereon is this grounded?

A. In that whatsoever we ask, we receive of him. *John. iii. 22*

1353 Q. How is it with them inwardly?

A. The Peace of God ruleth in their Hearts. *Col. iii. 15*

1354 Q. Do they love Quietness?

A. They study to be quiet. *1. Thess. iv. 11*

1355 Q. Do they live peaceably with all Men?

A. They seek Peace and ensue it. *1. Pet. iii. 11*

1356 Q. How are they looked upon by the holy Angels?

A. As their Fellow-servants. *Rev. xix. 10. ch. xxii. 9*

1357 Q. Do they rail at the Devil?

A. Michael himself durst not bring against him a railing Accusation. *Jud. v. 9*

1358 Q. What do they labour for in

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behalf of those who are fallen from Grace, while they yet continue in this World?

A. That God would give them Repentance unto Life. *2 Tim. ii. 25. Luke xiii. 8. Acts viii. 22*

1359 Q. What do they say of them, when they die in that State?

A. That they go to their own Place. *Acts i. 25*

1360 Q. Why are they *Religious*?

A. Because Jesus feared God. *Heb. v. 7. (vid. Q. 820)*

1361 Q. Are they easily *contented*?

A. Having Food and Raiment, they are therewith content. *1 Tim. vi. 8*

1362 Q. Can they be satisfied with a little?

A. They know how to suffer Need. *Phil. iv. 12*

1363 Q. Whereto does that relate more particularly?

A. To their approving themselves as the Servants of God, in much Patience, in Afflictions, in Necessities, in Distresses, in Stripes, in Imprisonments, in Tumults, in Labours, in Watchings and Fastings. *2 Cor. vi. 4, 5*

1364 Q. Do they know too, how to be in higher Circumstances? A.

A. They know how to abound. *Phil. iv. 2*

1365 Q. An Instance?

A. *Mary* saith: Behold the Handmaid of the Lord, be it unto me according to thy Word. *Luke i. 38*

1366 Q. And how does *Paul* express it?

A. By the Grace of God, I am what I am. *1 Cor. xv. 10*

1367 Q. Is being high, according to their Nature?

A. They have learnt it. *Philip. iv. 11*

1368 Q. How far do they nurse themselves?

A. They nurse their Body so, as not to make Provision for the Lusts. *Rom. xiii. 14*

1369 Q. Do they abhor all Voluptuousness?

A. They abstain from fleshly Lusts, which war against the Soul. *1 Pet. ii. 11*

1370 Q. But if these come of themselves?

A. Then they mortify their Members which are upon the Earth. *Col. iii. 5*

If thy right Eye offend thee, pluck it out and cast it from thee. *Mat. v. 29*

1371 Q. How do they regard their Body?

A. They know that it is the Temple of God. If any Man defile the Temple of God, him shall God destroy. *1 Cor. iii. 16, 17*

1372 Q. Do they despise the Creatures?

A.

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A. They know that every Creature of God is good, if it be received with Thanksgiving. *1 Tim. iv. 4*

1373 Q. How do they use their Liberty in this Particular?

A. So, that it may not become a Stumbling-block to them that are weak. *1 Cor. viii. 9*

1374 Q. And rather than make their Brother to offend?

A. They would eat no Flesh while the World standeth. ver. 13

1375 Q. What Expedient have they, that they forget not these things?

A. They find them in their Heart. (*vid. 2 Sam. vii. 27*)

1376 Q. Have they a true Church-Mind?

A. I rejoyce, saith *Paul* to the *Corinthians*, that I have Confidence in you in all things. *2 Cor. vii. 16*

1377 Q. Are they obedient?

A. With good Will doing Service. *Eph. vi. 7*

1378 Q. Do they live to themselves?

A. None of them liveth to himself. *Rom. xiv. 7*

1379 Q. To whom then?

A. To the Lord, whose they are. ver. 8.
See *2 Pet. ii. 1*

1380 Q. Are they *courageous*?

A. They are not afraid of evil Tidings, their Heart trusts in the Lord. *Pſ. cxii. 7, 8*

1381 Q. In all Circumstances?

A. The Righteous hath Hope in his Death. *Prov. xiv. 32*

1382 Q. Are they suspicious?

A. They believe all things, they hope all things. *1 Cor. xiii. 7*

1383 Q. Are they to be depended upon?

A. They speak the Truth in Christ, and lie not. *1 Tim. ii. 7*

1384 Q. Are they conscientious?

A. They trust that they have a good Conscience. *Heb. xiii. 18*

1385 Q. Do they serve God for his Gifts?

A. If they have but Him, they desire nothing in Heaven or Earth. *Pſ. lxxiii. 25*

1386 Q. Have they *Understanding*?

A. The Lord gives them Understanding in all things. *2 Tim. ii. 7. Ex. xxxvi. 1*

1387 Q. Do they trust in it?

A. They trust in the Lord with all their Heart, and lean not to their own Understanding. *Prov. iii. 5*

1388 Q. What do they seek to be, as to bad Things?

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A. Children in Malice. *1 Cor. xiv. 20*

1389 Q. Are they *patient*?

A. They bear all things, they endure all things. *1 Cor. xiii. 7*

1390 Q. With regard to one another?

A. They bear one another's Burthens.
Gal. vi. 2

1391 Q. With regard to other Men?

A. They can behave in Meekness towards those that oppose themselves. *2 Tim. ii.*

24, 25

1392 Q. How are their outward *Actions*?

A. They walk, as Jesus Christ walked.
1 John ii. 6

1393 Q. How is that to be understood?

A. Whatsoever they do in Word or Deed, they do all in the Name of the Lord Jesus, giving Thanks to God and the Father by him. *Col. iii. 17*

1394 Q. What is the Character of their whole Behaviour?

A. They shew therein their Moderation.
Phil. iv. 5

1395 Q. Are they circumspect?

A. They redeem the Time, and walk in Wisdom toward them that are without.
Col. iv. 5

1396 Q. Are they orderly?

A.

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A. They let all things among them be done decently, and in Order. *1 Cor. xiv. 40*

1397 Q. How do they advise in outward Matters?

A. They tell one another the Things which become sound Doctrine. *Tit. ii. 1*

1398 Q. How do they lead their outward Life?

A. In Weariness and Painfulness. *2 Cor. xi. 27*

1399 Q. Are they ready to work something with their Hands?

A. These Hands, saith Paul, have ministered to my Necessities, and to them that were with me. *Acts xx. 34*

1400 Q. What do they think in general of their Calling in the Lord?

A. Cursed is he that doth the Work of the Lord deceitfully. *Jer. xlviii. 10*

1401 Q. Whence comes this Fervour?

A. They burn in the Spirit. *Rom. xii. 11*

1402 Q. What glorious Example have they before them?

A. The four Living Beings; who cease not from Praises Day and Night. *Rev. iv. 8*

1403 Q. How are they in the Lord's Service?

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A. Not slothful in Business, serving the Lord. *Rom. xii. 11*

1404 Q. And how do they do, as to their *out-ward* Calling?

A. Wherein any Man is called, therein he abides. *1 Cor. vii. 24*

1405 Q. If he was a King?

A. Yet were he Christ's Servant. *ver. 22*

1406 Q. If he was a Slave?

A. Yet were he the Lord's Freeman. *ver. 22*

1407 Q. So one does not seek to be released from his Servitude?

A. Art thou called being a Servant? seek not to be loosed. *ver. 21*

1408 Q. But whom doth he now serve?

A. Not Men, but the Lord Christ. *Col. iii. 23, 24*

1409 Q. And from whom doth he receive his Wages?

A. Of the Lord he shall receive the Reward of the Inheritance. *ver. 24*

1410 Q. How does a Servant look upon a tyrannical Master?

A. He is subject not only to the good and gentle, but also to the froward. *1 Pet. ii. 18*

1411 Q. But if his Master be a Brother?

A.

A. Then he does not despise him because he is a Brother ; but rather does him Service, because he is faithful and beloved.

1 Tim. vi. 2

1412 Q. And how do Masters that are Brethren, consider their Servants?

A. As their Benefactors. ver. 2

1413 Q. And if they are Children of God?

A. Not now as Servants, but above Servants, namely, as beloved Brethren. *Philem.* ver. 16

1414 Q. How are believing Parents towards their Children?

A. They do not provoke them to Wrath, but bring them up in the Nurture and Admonition of the Lord. *Eph.* vi. 4

1415 Q. How are believing Children towards their Parents?

A. They obey them in all things : For this is well-pleasing unto the Lord. *Col.* iii. 20

1416 Q. Who has however the Preference?

A. The Father of Spirits. *Heb.* xii. 9

1417 Q. What if the Parents cannot see into this?

A. One acquaints them, that we must be about our Father's Business. *Luke* ii. 49

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1418 Q. How must one, in this Respect, carry it towards Relations?

A. Who saith to his Father, and to his Mother, I have not seen him; neither acknowledgeth his Brethren, nor knoweth his own Children: Such observe thy Word, O Lord, and keep thy Covenant. *Deut. xxxiii. 9*

1419 Q. Doth our Saviour repeat this?

A. If any Man come to me, and hate not his Father and Mother, and Wife, and Children, and Brethren and Sisters, yea and his own Life also, he cannot be my Disciple. *Luke xiv. 26*

1420 Q. What commonly follows from hence?

A. That a Prophet is no where less valued, than in his own Country, and in his own House. *Mat. xiii. 57*

1421 Q. What farther?

A. That they of a Man's own Household, are his Foes. *Mat. x. 35, 36*

1422 Q. But can one help it?

A. The Saviour saith: He that loveth Father or Mother more than me, is not worthy of me. *ver. 37*

1423 Q. Are Teachers to be regarded in the same manner as Parents?

A. Obey them that have the Rule over you,

you, and watch for your Souls. *Heb. xiii. 17*

1424 Q. Even when they are not with us?

A. Remember your Guides, who have spoken unto you the Word of God; whose Faith follow, considering the End of their Conversation. *Heb. xiii. 7*

1425 Q. What is farther the Saviour's Will concerning his Disciples?

A. That they should in every Thing give Thanks. *1 Thess. v. 18*

1426 Q. Are they to forgive easily?

A. Forgiving one another, if any Man have a Quarrel against any. *Col. iii. 13*

1427 Q. How often? Is seven Times enough?

A. Until seventy Times seven. *Mat. xviii. 22*

1428 Q. Who should make the first Advances?

A. If thou bring thy Gift to the Altar, and there remembreth that thy Brother hath ought against thee; leave there thy Gift before the Altar, and go thy Way, first be reconciled to thy Brother, and then come and offer thy Gift. *Mat. v. 23, 24*

1429 Q. To whom do they leave it, when one does them any Injury?

A. They commit it to him that judgeth righteously. *1 Pet. ii. 23*

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1430 Q. But if it be a Brother that does it?

A. Then it is; Grudge not one against another, Brethren. *Jam* v. 9

1431 Q. How are they to be as to speaking?

A. Slow to speak. *Jam*. i. 19

1432 Q. But in hearing?

A. Swift. ver. 19

1433 Q. Is there a Zeal and Anger that is good?

A. The Zeal of God's House eat up Jesus. *John* ii. 17

1434 Q. But how are they to proceed thereto?

A. Slowly, (considerately) *Jam*. i. 19

1435 Q. And when they thus are angry?

A. They must not Sin. *Eph*. iv. 26

Not let the Sun go down upon their Wrath. ver. 26

Not behave so, that the Devil (or, he that would speak Evil of them) may find Place. ver. 27

1436 Q. Must they be ready to communicate?

A. To do good and to communicate, forget not. *Heb*. xiii. 16

1437 Q. What are they more especially to be?

A.

A. Given to Hospitality. *Rom. xii. 13*

1438 Q. But must every Thing have its Order?

A. Do all Things without Murmurings. *Phil. ii. 14*

1439 Q. How far should the Liberality go?

A. According to our Power, yea and beyond our Power. *2 Cor. viii. 3*

1440 Q. Towards whom?

A. All Men. *Gal. vi. 10*

1441 Q. Whom especially?

A. The Household of Faith ver. 10

1442 Q. But if an Enemy be hungry?

A. Then feed him, and if he thirst, give him drink. *Rom. xii. 20*

1443 Q. Doth Evil grow to a Head in Believers?

A. Be not overcome of Evil. ver. 21

1444 Q. Towards whom are Christians to carry it sharply?

A. If any Man that is called a Brother, be a Fornicator, or covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such an one they are not so much as to eat. *1 Cor. v. 11*

1445 Q. Does this mean, that they must converse with no bad People?

A. Paul doth not at all mean of the Fornicators,

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Fornicators, or the Covetous, or the Extortioners, or the Idolaters of this World.
ver. 10)

1446 Q. But if one should moreover be a false Teacher?

A. They are not so much as to bid him God speed: For he that biddeth him God speed, is Partaker of his evil Deeds. 2 Job.
ver. 10; 11

1447 Q. But perhaps they might gain him?

A. A Man that is an Heretick, after the first and second Admonition, reject. Tit. iii. 10

1448 Q. Why is there so little Hopes?

A. Such are condemned of themselves.
ver. 11

1449 Q. Are Christians not to have the least Respect of Persons?

A. Have not the Faith of our Lord Jesus Christ, the Lord of Glory, with Respect of Persons. Jam. ii. 1.

1450 Q. Do they wait for the Fruit of their Labour with Patience?

A. They are patient: For the Husbandman waiteth for the precious Fruit of the Earth, and hath long Patience for it, until he receive the early and latter Rain. ch. v. 7

1451 Q. What do they most guard against?

A.

A. Hypocrisy. *Mat. xxiv. 51*

1452 Q. Why?

A. They know that the Lord tryeth the Heart, and hath Pleasure in Upright iess.

1 *Chro. xxix. 17*

1453 Q. What do they prefer before every thing?

A. One thing is needful; that good Part which shall not be taken away from us.

Luke x. 42

A certain Man, when he had found one Pearl of great Price, went and sold all that he had, and bought it. *Mat. xiii. 46*

1454 Q. What is that Pearl for which they give all?

A. That they may win Christ. *Phil. iii. 8*

1455 Q. And when they have done all?

A. They say, We are unprofitable Servants; we have only done that which was our Duty to do. *Luke xvii. 10*

1456 Q. Do they allow a Ceasing from Labour in this Life?

A. Which of you having a Servant plowing or feeding Cattle, will say unto him by and by when he is come from the Field, Go and sit down to Meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve

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me, till I have eaten and drunken, and afterward thou shalt eat. ver. 7, 8

1457 Q. What Law of Recompences do they believe?

A. That with what Measure one metes, it shall be measured to him; and that more shall be given to the Disciples. *Mat. xiv. 24*

1458 Q. Who then are the Disciples of Jesus?

A. They which continue with him in his Temptations. *Luke xxii. 28*

1459 Q. How do they seek to approve themselves in their Charge?

A. As good Soldiers of Christ. *2 Tim. ii. 3*
They keep the Faith. *ch. iv. 7*

1460 Q. What do all Christians hold for a Thing certain?

A. That when the earthly House of this Tabernacle shall be dissolved, they have a Building of God, an House not made with Hands, eternal in the Heavens. *2 Cor. v. 1*

1461 Q. How do they lay the Foundation of that House?

A. Upon a Rock. *Mat. vii. 24*

1462 Q. But if they would build a Tower?

A. They sit down first and count the Cost. *Luke xiv. 28*

1463 Q. Why for?

A.

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A. Lest any should say afterward, This Man began to build, and was not able to finish. ver. 30

1464 Q. Do they in the Church, look out much for People of Distinction?

A. They will see, that not many wise Men after the Flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the World, to confound the wise; and God hath chosen the weak things of the World, to confound the things which are mighty; and base things of the World hath God chosen, yea and things which are not, to bring to nought things that are. 1 Cor. i. 26, 27, 28

1465 Q. What well-grounded Presumptions have they against the Rich of this World?

A. That they oppress the Brethren, and draw them before the Judgment-Seats, and blaspheme that worthy Name whereby they are called. Jam. ii. 6, 7

1466 Q. What do they assuredly look for from every Man?

A. That they shall be hated for the Sake of Jesus. Luke xxi. 17

1467 Q. Why?

A. Because they are not of the World,
X 2 but

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but the Lord hath chosen them out of the World. *John xv. 19. ch. xvii. 16*

1463 Q. What is needful upon this Account?

A. To be wise as Serpents. *Mat. x. 16*

1469 Q. But at the same time?

A. Harmless as Doves. *ver. 16*

1470 Q. Are the wise Labourers highly prized?

A. The Lord saith; Who is that faithful and wise Steward? *Luke xii. 42*

1471 Q. But what is required of them?

A. Nothing, but that a Man be found faithful. *1 Cor. iv. 2*

1472 Q. Should they ever meddle with worldly Policy?

A. The Children of this World are in their Generation wiser than the Children of Light. *Luke xvi. 8*

1473 Q. What Wisdom then have the Children of God?

A. The hidden Wisdom, which none of the Princes of this World knew. *1 Cor. ii. 7, 8*

1474 Q. What is the Nature of it?

A. It is first pure, then peaceable, gentle and easy to be intreated, full of Mercy and good Fruits, without Partiality, without Hypocrisy. *1 Jam. iii. 17*

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1475 Q. What has their Lord shewn them to do, when People are not minded to give them a fair Hearing, but only to condemn them?

A. To answer nothing. *Mark* xv. 5

Not to open their Mouth. *Isa.* lili. 7

1476 Q. Which is their most acceptable Company?

A. Those that need a Physician. *Mat.* ix. 12

1477 Q. Who are they?

A. Sinners and Sick. ver. 12, 13

1478 Q. What do they wait for, in the Execution of their Charge?

A. For Open Doors. *1 Cor.* xvi. 9

1479 Q. What is the Sign of this?

A. Many Adversaries. ver. 9

1480 Q. May they go to all Places, where they have a Mind?

A. Sometimes the Holy Ghost forbids them. *Acts* xvi. 6

1481 Q. Do they keep precisely within their Measure?

A. They go not beyond the Measure of the Rule which God hath distributed to them. *2 Cor.* x. 13

1482 Q. Where is it best to preach?

X 3

A.

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ye A. Where Christ is yet unknown. *Rom.*
xv. 20

1483 Q. Why?

A. That one might not build upon another Man's Foundation. ver. 20

1484 Q. How doth the Scripture term it, when one has a Blessing in another Man's Labour?

A. Other Men laboured, and ye are entered into their Labours. *John* iv. 38)

1485 Q. When they are cast out and reviled?

A. They rejoyce and are exceeding glad. *Mat.* v. 12

1486 Q. What hath their Lord taught them, with regard to such as offer themselves to be Helpers?

A. A certain Man said unto him, I will follow thee whither soever thou goest. And Jesus said unto him, Foxes have Holes, and Birds of the Air have Nests, but the Son of Man hath not where to lay his Head. *Luke* ix. 57, 58

1487 Q. Are they strict over one another?

A. *Paul* saith: When *Peter* dissembled, I withstood him to the Face. *Gal.* ii. 11

1488 Q. But what comes hereof?

A. They give each other the Hand (ver. 85) 2 *Pet.* iii. 15

1489 Q. Whence comes it, that they like to be corrected?

A. David saith: Let the Righteous smite me and reprove me, it shall be a Kindness, and an excellent Oyl which shall not break my Head. *Psa. cxli. 5*

1490 Q. What do they think concerning venturing their Lives?

A. Whosoever will lose his Life for the Saviour's Sake, shall find it, and whosoever will save his Life, shall lose it. *Mat. xvi. 25*

1491 Q. What do they do with the sinful Flesh?

A. They crucify it. *Gal. v. 24*
They keep under their Body, and bring it into Subjection. *1 Cor. ix. 27*

1492 Q. Why do they reckon it no such great Matter, to suffer joyfully the Loss of their Goods?

A. Because there is no Man that hath left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for Christ's Sake and the Gospel's, but he shall receive manifold now in this Time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands, and in the World to come eternal Life.

Mark x. 29, 30

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1493 Q. But what Appendage is there at the same Time?

A. Persecutions. ver. 30

1494 Q. What is very unbecoming Soldiers?

A. When having not yet resisted unto Blood, they already forget the Exhortation. *Heb. xii. 4, 5*

1495 Q. Are they timorous?

A. They stand in no Fear. *ch. xiii. 6*

1496 Q. Why?

A. Experience worketh Hope. *Rom. v. 4*
They have been already delivered from many Enemies, and trust in the Lord that he will yet deliver them. *2 Cor. i. 10*

1497 Q. Do they many times think it long?

A. They are perplexed, but not in Despair. *2 Cor. iv. 8*

1498 Q. When they are escaped from the World, why do they no more look back after it?

A. They remember *Lot's Wife. Luke xvii. 32*

1499 Q. What little Secret have they, which makes them so successful in their Charge?

A. They go their Way and do as Jesus hath

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hath said, and they find accordingly. *Luke*
xix. 32

1500 Q. And is that a principal Mark
of a Disciple?

A. If ye continue in my Word, then are
ye my Disciples indeed. *John viii. 31*

1501 Q. What do they feel, in their not
seeing and yet believing?

A. A Blessedness. *John xx. 29*

1502 Q. How do they look upon the
Corruptions of the World?

A. With weeping, as being Enmity to
the Cross of Christ. *Phil. iii. 18.*

1503 Q. What do they confess upon all
Occasions?

A. That they are not Christ. *John. i. 20*

1504 Q. What do they particularly de-
clare?

A. That they are mortal Men. *Acts. xiv. 15*

1505 Q. Why did Paul not choose to
baptize?

A. Lest any should say, he was baptized
in the Name of Paul. *1 Cor. i. 15*

1506 Q. Who is Paul? who is Apollos?

A. But Ministers. *ch. iii. 5*

1507 Q. Why do the Disciples decrease?

A. That He may increase. *John iii. 30*

1508 Q. Who?

A.

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A. He that hath the Bride. ver. 29

1509 Q. What is their greatest Honour?

A. That He is not ashamed to call them Brethren. *Heb. ii. 11*

1510 Q. Are they well pleased that They are employ'd?

A. They pray the Lord of the Harvest, that he would send forth Labourers into his Harvest. *Mat. ix. 38*

1511 Q. How much Love do they believe they owe one another?

A. Even to lay down their Lives for the Brethren. *1 John iii. 16*

1512 Q. How do they look upon a Brother new come?

A. They are merry and glad: For this their Brother was dead, and is alive again; he was lost and is found. *Luke xv. 32*

1513 Q. Do they not envy him his Repast and tender Reception?

A. They are ever with the Father, and all that he hath is theirs. ver. 31.

1514 Q. Why do they not envy one another's Grace?

A. Because their Lord hath Power to do what he will with his own. *Mat. xx. 15*

1515 Q. Can he by no Means endure such Envy?

A.

A. Peter saw John following Jesus, and said, Lord, what shall this Man do? Then Jesus answered, if I will that he tarry till I come, what is that to Thee? *John xxi, 20, 21, 22.*

1516 Q. Through whom have they all Access to the Father?

A. Through Him have they all an access by one Spirit. *Eph. ii. 18.*

1517 Q. What do they esteem the greatest Confusion?

A. The not holding the Head. *Col. ii. 19.*

1518 Q. Of what Importance is it that the Witnesses are also Men?

A. They carry their Treasure in earthen Vessels, that the Excellency of the Power may be of God, and not of them. *2 Cor. iv. 7.*

1519 Q. Wherein have they great Reason to be ashamed?

A. That the Spirit is willing, and yet the Flesh cannot follow. *Mat. xxvii. 41.*

1520 Q. What do they do in this Case?

A. They watch and pray that they may not enter into Temptation. *ver. 41.*

1521 Q. Do they always intend well?

A. Surely they are his People, Children that will not lye. *Isa. lxiii. 8.*

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1522 Q. But do they never fail in the Execution?

A. They offend in many things. *Jam. iii. 2*

1523 Q. How might they avoid this?

A. If they would always abide by that, which the Anointing teaches them. *1 John ii. 27*

1524 Q. When are they too humble?

A. When they are unwilling to be sent. *Jer. i. 6, 7*

1525 Q. Is their *Disobedience* severely punished?

A. *Jonas* is an Example of this. *Jon. ii. 3, 4*

1526 Q. What are they to do when they have committed an Error, and are under Correction?

A. Confess your Faults one to another. *Jam. v. 16*

1527 Q. What do the other Members?

A. They pray one for another. *ver. 16*

1528 Q. Is this of much Benefit?

A. The effectual fervent Prayer of a righteous Man availeth much. *ver. 16*

1529 Q. What is excepted?

A. The Sin unto Death. (*vid. Q. 1532*)

1530 Q. Give an Example?

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A. *Moses*, on Account of his Unbelief, might not enter the promised Land, but must die. *Deut. xxxii*

1531 Q. One more, where no Man durst intercede?

A. The Prophet who was disobedient, and was slain by a Lion. *1 Kings xiii. 21, 24*

1532 Q. Is it the same also in the New Testament?

A. There is a Sin unto Death: Therefore *John* doth not say, that one should pray for it. *1 John v. 16*

1533 Q. Doth the Soul receive any Hurt by this Death?

A. It is done, that one should not be condemned with the World. *1 Cor. xi. 32*

1534 Q. Which in general is the Disciples shortest Way, when they have done something amiss?

A. To go to the Advocate with the Father, *Jesus Christ the Righteous*. *1 John ii. 1*

1535 Q. How did fallen *Adam* proceed?

A. He fled from the Presence of the Lord God, and hid himself with his Wife among the Trees of the Garden. *Gen. iii. 8*

1536 Q. What did fallen *Peter* do?

A. He ran, and went first into the Sepulchre. *John xx. 6*

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1537 Q. What came of *Adam's* Flight?

A. The Lord God drove the Man out of the Garden, and placed a Cherub before it. *Gen. iii. 24*

1538 Q. What came of *Peter's* approaching near?

A. The Angel said: Tell his Disciples and *Peter*, that he goeth before you into *Galilee*, there shall ye see him. *Mark xvi. 7*

1539 Q. How did *Peter's* first Law-Lecture run?

A. Jesus looked on him. *Luke xxii. 61*

1540 Q. And the second?

A. Jesus said unto him, Lovest thou me?
John xxi. 15

1541 Q. And what was his Punishment?

A. Feed my Lambs. ver. 15

1542 Q. What do we learn from hence?

A. Therefore let us come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need. *Heb. iv. 16*

1543 Q. Hath our Lord given to his Friends certain peculiar Rules, touching which they leave others to their Liberty, but themselves strictly observe them, as Occasion offers?

A.

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A. He took them apart from the People, and taught them. *Mat. xx. 17. ch. v. 2*

1544 Q. Is there a special Wisdom in these Discourses?

A. Whosoever heareth those Sayings of his, and doth them, is like unto a wise Man. *Mat. vii. 24*

1545 Q. Mention then a peculiar Rule?

A. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. *Mat. v. 42*

1546 Q. Another?

A. Whosoever shall compel thee to go a Mile, go with him twain. ver. 41

1547 Q. Farther?

A. Resist not Evil. ver. 39

1548 Q. For Instance?

A. If any Man will sue thee at the Law, and take away thy Coat, let him have thy Cloak also. ver. 40

1549 Q. If any one should lay Hands on them?

A. Whosoever shall smite thee on thy right Cheek, turn to him the other also. ver. 39

1550 Q. Why are they to abstain from the commonly used Protestations?

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A. Thou canst not make one Hair white or black. ver. 36

1551 Q. How are they to behave in respect of Sustenance?

A. To take no Thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? ch. vi. 31

1552 Q. Do they take State upon them?

A. Worldly Potentates exercise Lordship; and they that exercise Authority, are called Benefactors. But they not so. *Luke xxii. 25, 26*

1553 Q. Do they not even accept of any Honour?

A. Neither be ye called Masters: For one is your Master. *Mat. xxiii. 10*

1554 Q. What is farther prohibited them?

A. You shall call no Man your Father upon Earth: For One is your Father, which is in Heaven. ver. 9

1555 Q. What are they all without Distinction?

A. Brethren. ver. 8

1556 Q. Do they make a Shew with their good Things?

A. Their left Hand is not to know what their right Hand doth. *Mat. vi. 3*

1557 Q. How is it with pious Exercises?

A. When thou prayest, thou shalt not be as the Hypocrites, who love to pray standing in the Synagogues, and in the Corners of the Streets, that they may be seen of Men. ver. 5

1558 Q. Where do they chuse to pray?

A. In some secret Place. ver. 6

1559 Q. How do they look upon Temporals?

A. They are not to lay up for themselves Treasures upon Earth. ver. 19

1560 Q. But if they have somewhat?

A. Sell that ye have. *Luke xii. 33*

1561 Q. How are they to communicate the Gifts they have freely received?

A. Freely. *Mat. x. 8*

1562 Q. But may they eat with those to whom they preach?

A. The Workman is worthy of his Meat. ver. 10

1563 Q. What doth the Saviour think of Civility, when it becomes a Hindrance?

A. One said; Lord, let me first go bid them farewell, which are at Home at my House: Jesus said; No Man having put his Hand to the Plough, and looking back, is fit for the Kingdom of God. *Luke ix. 61, 62*

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Salute no Man by the Way. *Luke x. 4.*

1564 Q. Perhaps the last Offices not excepted?

A. Another said; Lord, suffer me first to go and bury my Father. Jesus said: Let the Dead bury their Dead; but go thou and preach the Kingdom of God. *Luke ix. 60.*

1565 Q. How did the old Witnesses behave in this Particular, when something was given them in Charge?

A. They rose up early in the Morning. *Gen. xxii. 3.*

1566 Q. What is the Disciples chief Maxim?

A. Whosoever doth not forsake all that he hath, cannot be his Disciple. *Luke xiv. 33.*

1567 Q. Must they forsake all things outwardly?

A. They forsook all and followed him. *ch. v. 11.*

They could say; Lo! we have left all, and followed thee. *ch. xviii. 28.*

1568 Q. What was their Method of Teaching?

A. In the first Place they blessed, and brought Peace. *Luke x. 5, &c.*

1569 Q. When they were to answer for themselves?

A.

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A. They were to take no thought. *Mat. x. 19*

1570 Q. Were they in general to take no thought beforehand?

A. Not so much as for the Morrow. For the Morrow shall take thought for the things of itself. *Mat. vi. 34*

1571 Q. Must they keep to themselves certain of the Saviour's Matters?

A. It is said: See thou tell no Man. *Mat. viii. 4.* see ch. xvii. 9

Cast not your Pearls before Swine. ch. vii. 6

1572 Q. How are they to behave to People, who are no Disciples, and yet endeavour well?

A. Not to forbid them; for he that is not against them, is for them. *Luke ix. 50.*

1573 Q. Can they commit themselves to every one?

A. Beware of Men. *Mat. x. 17.*

1574 Q. Are they sometimes to withdraw?

A. When they persecute you in this City, flee ye into another. ver. 23.

1575 Q. How did Jesus look upon such, as would make one shy of suffering?

A. As *Satans*, who were an Offence unto him, since they favoured not the things which be of God. ch. xvi. 23.

1576

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1576 Q. What special Token hath he given to his Disciples, whether an Affair would succeed?

A. If they can believe. *John xi. 40*

1577 Q. Did he forbid them to pass Judgment on unusual Actions, which were done in Simplicity?

A. He said: Why trouble ye the Woman? She hath wrought a good Work on me. *Mark xiv. 6*

1578 Q. How are they to behave in respect of pretended Revelations?

A. If any Man shall say unto you; Lo! here is Christ, or there; believe it not. *Mat. xxiv. 23*

1579 Q. How are they to behave in time of War, or the like Judgments?

A. Not to be troubled; since all these things must come to pass. ver. 6

1580 Q. When they observe, that Vengeance over a Land can no longer be kept off, what are they to do in this Case?

A. He that is therein, must come out from thence; he that is without, must not enter therein; and if one hath forgotten his Garment, he must not turn back for it. *Luke xxi. 21. Mark xiii. 16*

1581 Q. Have such Soldiers properly nothing

nothing to do with the Plagues of the World?

A. Judgment hath begun at them. *1 Peter*
iv. 17

Before every Judgment they are sealed.

Rev. vii. 3. See Rev. xviii. 4. Jer. li. 45.

Gen. xix. 16. Numb. xvi. 21, 26

1582 Q. What *Action* did the Lord
Jesus perform towards his Friends before
his Departure?

A. Jesus knowing that the Father had
given all things into his Hands, He rose
from Supper, and laid aside his Garments,
and took a Towel and girded himself;
after that he poureth Water into a Bason,
and began to wash the Disciples Feet, and
to wipe them with the Towel wherewith
he was girded. *John xiii. 2, 3, 4, 5*

1583 Q. This must needs have been
surprizing to them?

A. *Peter* said: Lord, dost thou wash my
Feet! ver. 6

1584 Q. Did the Lord leave off for this?

A. He said: What I do, thou knowest
not now, but thou shalt know hereafter.
ver. 7

1585 Q. Did the Lord take *Peter's* Re-
fusal very unkind?

A. He said: If I wash thee not, thou
hast no Part with me. ver. 8

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1586 Q. What did he say after it was over?

A. Know ye what I have done to you? ver. 12

1587 Q. What Compact did he make with them?

A. Since I, your Lord and Master, have washed your Feet, ye ought also to wash one another's Feet. ver. 14

1588 Q. Did he do it on Purpose that they might copy after him?

A. He saith: I have given you an Example, that ye should do as I have done to you. ver. 15

1589 Q. Did their Lord's Doings and Behaviour remain weighty to the Disciples?

A. They remembered these things. *John xii. 16*

1590 Q. For Example?

A. They remembered the Words of the Lord Jesus: It is more blessed to give than to receive. *Acts xx. 35*

1591 Q. How far goes their Fellowship with the Lord?

A. They always bear about in their Body, the Dying of the Lord Jesus. *2 Cor. iv. 10*

1592 Q. How do they regard their Life?

A.

A. They count not their Life dear unto themselves, so that they may finish their Course with Joy. *Acts* xx. 24

1593 Q. What do they think of dying?

A. That it is Gain. *Phil.* i. 21. (*vid.* Q. 1659)

1594 Q. Why?

A. Because whilst they are at Home in the Body, they are absent from the Lord. *2 Cor.* v. 6

1595 Q. Do they insist on their Desire?

A. If it be more needful that they should abide in the Body, then they abide. *Phil.* i. 22, 24

1596 Q. How do they often act with regard to things lawful?

A. They are abstemious in all things, for the sake of an incorruptible Crown. *1 Cor.* ix. 25

1597 Q. Do they bear a Part in all things which befall others?

A. Who is weak, and they are not weak also? Who is offended, and they burn not? *2 Cor.* xi. 29

1598 Q. But when they are little loved by the Brethren?

A. Then they love the more. *2 Cor.* xiii. 15

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1599 Q. Do they beware of many outward Engagements?

A. No Man that warreth, entangleth himself with the Affairs of this Life. 2 Tim. ii. 4

1600 Q. Are they forward to receive Benefits from their Hearers?

A. They think that the Children ought not to lay up for the Parents, but the Parents for the Children. 2 Cor. xii. 14

1601 Q. When they meet with much Applause?

A. Then are they in Concern, whether they are the Servants of Christ Gal. i. 10

1602 Q. But they maintain one or another important Point of Reputation?

A. They suffer not this or that Praise in Christ to be taken from them. 2 Cor. xi. 10

1603 Q. Are they glad to be quite little?

A. They humble themselves as a little Child. Mat. xviii. 4

1604 Q. What did the greatest and first Witnesses believe?

A. That the Lord, as to outward things, had set them last of all. 1 Cor. iv. 9

1605 Q. How far?

A. Even to be a Spectacle to Angels and to Men. ver. 9

1606 Q. What is, after all, the proper Text of the most compleat Witnesses, so long as they are in this Tabernacle?

A. They determine to know nothing, save Jesus Christ and him Crucified. *1 Cor. ii. 2*

1607 Q. And where are they always with their Hearts?

A. In Heaven. *Phil. iii. 20*

1608 Q. Why?

A. From thence they look for the Lord Jesus Christ. *ver. 20*

1609 Q. What will he do with them one Day?

A. He will change their vile Body, that it may be fashioned like unto his glorious Body, according to the Working whereby he is able even to subdue all things unto himself. *ver. 21*

1610 Q. In the mean while are they already very happy?

A. They are already saved by Hope. *Rom. viii. 24*

1611 Q. Have they peculiar Privileges?

A. The Saviour said: I pray for them, and not for the World. *John xvii. 9*

1612 Q. What Reason doth he alledge for his praying?

Z

A.

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A. While I was with them in the World,
I kept them in thy Name. ver. 12

And now I come to thee. ver. 13

1613 Q. Why says Jesus notwithstanding,
that it is not needful to pray for them?

A. Because the Father himself loveth
them. *John xvi. 27*

1614 Q. Doth the Father understand
them at half a Word?

A. The Father knoweth what things ye
have need of, before ye ask him. *Mat. vi. 8*

1615 Q. Is it well taken, when any one
receives them?

A. He that receiveth them, receiveth
him. *Mat. x. 40*

1616 Q. Will it be repaid, what they
consume?

A. A Cup of cold Water shall in no wise
lose its Reward. ver. 42

He that receives a Disciple, because he
is a Disciple, shall receive the Reward of a
Disciple.

1617 Q. What can they do for their
Friends?

A. Receive them. See *Luke xvi. 9*

1618 Q. What will our Saviour say to
those on his right Hand?

A. What ye have done unto the least of
my

my Brethren, ye have done it unto me.

Mat. xxv. 40

1619 Q. Why are they treated as the Saviour's Relations?

A. Because they are all of one. *Heb. ii. 11*

1620 Q. Doth Jesus himself explain himself thus?

A. Jesus said: Who is my Mother? and who are my Brethren? And he stretched forth his Hand towards his Disciples, and said, Behold my Mother and my Brethren.

Mat. xii. 48, 49

1621 Q. Doth this belong to all the Saints?

A. Whosoever doth the Will of my Father which is in Heaven, the same is my Brother and Sister and Mother. ver. 50

1622 Q. Do they come with him, to the Judgment of the World?

A. The Lord cometh with ten thousands of his Saints. *Jud. ver. 14*

1623 Q. Must they be called to an Account?

A. They come not into Judgment. *John v. 24. (vid. Gr.)*

1624 Q. What then do they there?

A. They judge the World, and Angels. *1 Cor. vi. 2, 3*

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1625 Q. Through what are they prepared for Immortality?

A. Through the eating of the Flesh of the Son of Man, and drinking his Blood.

John vi. 50, 51, 53, 54

1626 Q. What do they gain by being made conformable to the Death of Jesus?

A. That they attain unto the Resurrection of the Dead. *Phil. iii. 11. vid. Rev. xx*

1627 Q. But do they die properly?

A. Whosoever liveth and believeth in Him, shall never die. *John xi. 26*

1628 Q. How is it then, when Believers depart?

A. They are absent (*go to abide elsewhere*) from the Body, *2 Cor. v. 8*

1629 Q. Give an Instance?

A. Jesus took the Damsel by the Hand, and her Spirit came again. *Luke viii. 54, 55*

1630 Q. How doth *Paul* call it, when the Spirit parts from the Body?

A. To be unclothed. *2 Cor. v. 4*

1631 Q. Would they have it more com-
modious still?

A. They had rather be clothed upon.
ver. 4

1632 Q. To whom hath this happened?

A.

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A. To Enoch and Elias. *Gen. v. 2 Kings ii*

1633 Q. Will this happen to any more?

A. We shall not all sleep. *1 Cor. xv. 51*

1634 Q. Is it any Pre-eminence?

A. They which are alive and remain, shall not prevent them which are asleep. *1 Thess. iv. 15*

1635 Q. And what must they experience notwithstanding?

A. They shall be changed, in the twinkling of an Eye. *1 Cor. xv. 51*

1636 Q. Why is it an honourable thing to die?

A. Because Jesus himself died; and is risen from the Dead, as the First-fruits. *1 Cor. xv. 3, 20*

1637 Q. Do the Disciples lose all Fear?

A. Perfect Love casteth out Fear. *1 Job. iv. 18*

1638 Q. What two Advocates have the Disciples?

A. One with the Father, Jesus Christ. *1 John ii. 1*

The other with them, who never departs from them. *John xiv. 16. ch. xvi. 7*

1639 Q. How is he called?

Z 3

A.

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A. The Holy Ghost, the Comforter.
ch. xiv. 26

1640 Q. Are they all Prophets?

A. They are all taught of God. *Joh. vi. 45*

1641 Q. Are they all Priests?

A. He hath made us Priests unto God
and his Father. *Rev. i. 6*

1642 Q. Are they all Kings?

A. They shall reign on the Earth. *Rev.*
v. 10

1643 Q. When they do any Good, doth
it abide?

A. I have ordained you, that you should
go and bring forth Fruit, and that your
Fruit should remain. *John xv. 16*

1644 Q. What is God, to their Spirit or
Heart?

A. God is the Strength of their Heart,
and their Portion. *Pf. lxxiii. 26*

1645 Q. What is done to their Soul?

A. It is converted (*restored.*) *Pf. xix. 7*

1646 Q. Why?

A. The Lord is its Shepherd. *Pf. xxiii.*
1, 3

1647 Q. What doth the Soul become?

A. An inclosed Garden, a Fountain sealed.
Cant. iv. 12

1648 Q. What is the Body?

A.

A. The Temple of the Holy Ghost. 1
Cor. vi. 19

1649 Q. Who will again quicken the mortal Body?

A. The Spirit of God. *Rom. viii. 11*

1650 Q. What do the Disciples rely upon in the mean while?

A. That (every thing belonging to them,) their whole Spirit, Soul, and Body, shall be preserved blameless unto the coming of our Lord Jesus Christ. 1 *Theff. v. 23*

1651 Q. But are the Disciples outwardly the same as other Men?

A. Subject to like Passions; even mortal Men as well as they. *Jam. v. 17. Acts xiv. 15*

1652 Q. Are they liable to Accidents likewise?

A. Paul would have gone two different Times to the Brethren; but Satan hindered it. 1 *Theff. ii. 18*

1653 Q. May they be sick too?

A. He whom the Lord loved, was sick. *John xi. 3*

Epaphroditus was sick, nigh unto Death. *Phil. ii. 27*

1654 Q. And have outward Sorrow?

A.

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A. Sorrow upon Sorrow. (ver. 27.) 2
Cor. i. 8

1655 Q. How do they shew themselves
in bearing their Testimony?

A. They in all things approve them-
selves as the Ministers of God. 2 Cor. vi.
4—10

1656 Q. What Partners in Marriage
have they sometimes?

A. A believing Husband an unbelieving
Wife, and a believing Wife an unbelieving
Husband. 1 Cor. vii. 12, 13

1657 Q. What is their Comfort?

A. What knowest thou, O Wife, whe-
ther thou shalt save thy Husband? or, O
Man, whether thou shalt save thy Wife?
ver. 16

1658 Q. But the Matter is better with
others?

A. There are some who believe with all
their House. Acts xvi. 34

1659 Q. Hath the Lord himself looked
out his Witnesses?

A. Before thou camest forth out of the
Womb, I sanctified thee. Jer. i. 5

Ye have not chosen me, but I have cho-
sen you. John xv. 16

1660

1660 Q. When now they have finished their Work?

A. Thenceforth there is laid up for them a Crown of Righteousness, which the Lord the righteous Judge shall give them at that Day. 2 *Tim.* iv. 8. (*vid.* Q. 1593)

1661 Q. But to how many?

A. To all them that love his Appearing.
ver. 8

1662 Q. But what does that mean:
His Appearing?

A. That Christ, who was once offered to bear the Sins of many, shall, unto them that look for him, appear the second Time without Sin, unto Salvation. *Heb.* ix. 28

1663 Q. Where was it foretold thus?

A. While they looked after him, as he went up, two Men stood by them in white Apparel; who said, Ye Men of *Galilee*, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come, in like manner as ye have seen him go into Heaven. *Acts* i. 10, 11

1664 Q. What happens to Mankind in the *mean time*?

A. Partly, they depart to be with Christ.
Phil. i. 23

Partly,

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Partly, they go to the Generation of their Fathers and never see Light. *Psal. xlix. 19*

1665 Q. Where do these abide?

A. In their own Place. *Acts i. 25*

In Hell. *Luke xvi. 23*

1666 Q. Where do the former abide?

A. They leave the Body, and are present with the Lord. *2 Cor. v. 8*

1667 Q. Where?

A. In many Mansions. *John xiv. 2*

In Abraham's Bosom. *Luke xvi. 22*

In Paradise. *Luke xxiii. 43*

1668 Q. Where beside?

A. Under the Altar. *Rev. vi. 9*

1669 Q. What passes in regard to these?

A. They cry with a loud Voice, How long, O Lord holy and true, dost thou not judge and avenge our Blood on them that dwell on the Earth? *ver. 10*

And white Robes were given unto every one of them, and it was said unto them, that they should rest yet for a little Season, until their Fellow-servants and their Brethren that should be killed as they were, should be fulfilled. *ver. 11*

1670 Q. How will it be after this?

A. An Angel will come down from Heaven,

Heaven, having the Key of the bottomless Pit, and will lay hold on the Dragon, that old Serpent, which is the Devil and *Satan*, and bind him a thousand Years, and cast him into the bottomless Pit and shut him up, and set a Seal upon him, that he should deceive the Nations no more, till the thousand Years should be fulfilled, and after that he must be loosed a little Season. *Rev. xx.*

1, 2, 3

1671. Q. And after that?

A. Then *John* saw the Souls of them that were beheaded for the Witness of *Jesus* and for the Word of God, and which had not worshiped the Beast, neither his Image, neither had received his Mark upon their Fore-heads or in their Hands; and they lived and reigned with Christ a thousand Years. ver. 4

1672 Q. How went it with the rest of the Dead?

A. The rest of the Dead lived not again. ver. 5

1673. Q. What is to be done after this?

A. *Satan* shall be loosed again out of his Prison. ver. 7

And shall go out to deceive the Nations, which

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which are in the four Quarters of the Earth.
ver. 8

1674 Q. What Project do they carry on together?

A. They go up on the Breadth of the Earth, and compass the Camp of the Saints about, and the beloved City. ver. 9

1675 Q. What doth God?

A. He sends Fire from Heaven and devours them. ver. 9

1676 Q. What is done to the Dragon?

A. He will be cast into the Lake of Fire and Brimstone, where the Beast and the false Prophet are, and shall be tormented Day and Night for ever and ever. ver. 10

1677 Q. What follows upon this?

A. The Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat, the Earth also and the Works that are therein shall be burnt up.

2 Pet. iii. 10

1678 Q. And what after?

A. Then shall the Son of Man come with Power and great Glory. Mat. xxiv. 30

1679 Q. After what Manner?

A. Behold, he cometh with Clouds; and every Eye shall see him, and they also

I

which

which pierced him; and all Kindreds of the Earth shall wail. *Rev. i. 7*

1680 Q. What Company will he have?

A. Many thousand Saints come with him to hold the Judgment. *Jude ver. 14*

1681 Q. Who will be Herald?

A. The Arch-Angel, with the Trump of God. *1 Theff. iv. 16*

1682 Q. Where will the Lord set himself?

A. Upon the Throne of his Glory, and before him shall be gathered all Nations. *Mat. xxv. 31, 32*

1683 Q. Who shall come first?

A. The Dead in Christ shall rise first. *1 Cor. xv. 23*

1684 Q. And the Saints which are alive and remain?

A. Shall be caught up to meet the Lord in the Air. *1 Theff. iv. 16, 17*

1685 Q. What afterwards?

A. The Sea and Death and Hell delivered up the Dead which were in them; and the Books were opened; and another Book was opened, which is the Book of Life; and the Dead were judged out of those things which were written in the Books, according to their Works. *Rev. xx. 12, 13. Acts xxiv. 15*

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1686 Q. How will they be placed?

A. He shall set the Sheep on his right Hand, but the Goats on the left. *Mat. xxv. 32, 33*

1687 Q. Who are those Sheep?

A. The pious People, the righteous ones.

1688 Q. Therefore how is this Resurrection called?

A. The Resurrection of the Just. *Luke xiv. 14. (vid. Q. 1616)*

1689 Q. What is dispensed there?

A. The Reward of Works. *Neb. xiii. 14*

1690 Q. What will the King say to them on his right Hand?

A. Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was an hungred, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in Prison, and ye came unto me. *Mat. xxv. 34, 35, 36*

1691 Q. Will they hereupon call to Mind those things?

A. Lord, when saw we thee an hungred and fed thee? or thirsty, and gave thee
* Drink?

Drink? a Stranger, and took thee in? naked, and clothed thee? sick, or in Prison, and came unto thee? ver. 37, 38, 39

1692 Q. How will he decide it?

A. Verily I say unto you, In as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me. ver. 40

1693 Q. What will the King then say unto them on his left Hand?

A. Depart from me ye cursed, into everlasting Fire, prepared for the Devil and his Angels. For I was an hungred, and ye gave me no Meat? I was thirsty, and ye gave me no Drink; I was a Stranger and ye took me not in; naked, and ye clothed me not; sick and in Prison, and ye visited me not. ver. 41, 42, 43

1694 Q. What will they say to this?

A. Lord, when saw we thee an hungred, or athirst, or a Stranger, or naked, or sick, or in Prison, and did not minister unto thee? ver 44

1695 Q. How will he determine it?

A. Verily I say unto you; In as much as ye did it not to one of the least of these, ye did it not to me. ver. 45

A. a. 2.

1696

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1696 Q. What will they appeal to afterwards?

A. We have eaten and drank in thy Presence, and thou hast taught in our Streets. *Luke xiii. 26*

1697 Q. Nothing yet greater?

A. Many will say, Have we not prophesied in thy Name? and in thy Name cast out Devils? and in thy Name done many wonderful Works? *Mat. vii. 22*

1698 Q. What will He persist in notwithstanding?

A. I never knew you; depart from me, ye that work Iniquity. ver. 23

1699 Q. What will be done then?

A. These shall go away into everlasting Punishment, but the Righteous into Life eternal. *Mat. xxv. 46*

1700 Q. What becomes of Death?

A. Death and Hell shall be cast into the Lake of Fire: This is the second Death. And whosoever was not found written in the Book of Life, was cast into the Lake of Fire. *Rev. xx. 14, 15*

1701 Q. How will the Bodies of the Saints appear?

A. It is sown in Corruption, it is raised in Incorruption: It is sown in Dishonour,
it

it is raised in Glory: It is sown in Weakness, it is raised in Power: It is sown a natural Body, it is raised a spiritual Body. 1

Cor. xv. 42, 43, 44

1702 Q. Will there be a Difference between the Bodies of the Saints?

A. There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars. So also is the Resurrection of the Dead. ver. 41

1703 Q. How will the Teachers shine?

A. As the Brightness of the Firmament. *Dan. xii. 3*

1704 Q. And they that turn many to Righteousness?

A. As the Stars for ever and ever. ver. 3

1705 Q. How will it look in the Life Eternal?

A. *John* saw the holy City, the new Jerusalem, coming down from God out of Heaven. *Rev. xxi. 2, 10*

1706 Q. Whom has she within her?

A. The Lord God, and the Lamb. ver. 22

1707 Q. What will this be?

A. The Tabernacle of God with Men. ver. 31

1708 Q. Is all this certain?

A.

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A. These Sayings are faithful and true.
ch. xxii. 6

1709 Q. What do you think of it?

A. If I have but Thee, I don't care for
Heaven and Earth. Ps. lxxiii. 25. (*Luth.
Transl.*)

1710 Q. Whom do you mean?

A. Our Lord **JESUS CHRIST**, who
has died for us, that whether we wake or
sleep, we should live together with Him. 1
Thess. v. 10

Grace be with all them, that love our
Lord Jesus Christ in Sincerity.

*And now, Lamb that wert slain, we
deliver over to thee this little Book, hum-
bly kissing thy holy pierced Hands and
Feet. They are the Words of thy holy
Prophets and Apostles! But they are
thy Words, and of the Spirit of thy
Mouth. Dear Lamb of God! We ad-
jure thee by thy Wounds, let us abide thy
simple Sheep, and thou chief Shepherd,
be our own and only Shepherd! Let us,
where we have committed any Mistake,
be solidly rectified, and not delay to ac-
knowledge*

knowledge and amend it. Ever farther clear up thy Mind to us, for we live by thy Word. Let the little Church of thy Cross remain, till thou comest; and preserve them, tho' not seeing, in believing on thy own and thy Father's Name.

O thou Spirit of Jesus Christ! We are not able clearly to express our selves; Do thou make it out with the Lamb in our Behalf, for thou knowest what we would say to him, and he understandeth thee.

Lamb! we abide, by thy Father's Grace, through the sprinkling of thy Blood, and the Sanctification of thy Spirit, thy Sheep to the End of Time, and to Eternity. Amen.

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